

THE MISSIONARY HERALD.

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THE Minutes of the Annual Meeting of the Board held at Grand Rapids, together with the report of the Committee of Fifteen, are appended to this number of the *Herald*. They show what votes were passed, but, of course, they can give to our readers little conception of the spirit of the sessions. To say that the meeting was altogether successful would not adequately represent the impressions of those who were present, for the opinion seemed to be unanimous that, from beginning to end, the services were of unusual interest and power. The sermon by Dr. Meredith, on the Anointing by the Holy Ghost as the preparation for preaching the gospel, became the keynote for all the sessions, and gave a spiritual tone and uplift recognized by everyone.

The Annual Meeting.

THE thanks of all who were present at the Annual Meeting are due to the Committee of Arrangements and the people of Grand Rapids for the abundant and gracious hospitality which was shown. The arrangements for the sessions seemed perfect, and were greatly enjoyed. While the delegation from the east was small, the attendance from the interior, and especially from Michigan, was large, so that the fine edifice of the Park Church was at some sessions overcrowded, and hundreds sought an overflow meeting. The new President of the Board, Dr. Lamson, adorned the position to which he has been chosen as well in the grace with which he presided as in his address on Thursday evening. It will be impossible to speak here particularly of the great number of excellent addresses which were listened to with profound interest, but it will not be invidious to refer to the marked impression produced by the addresses of our missionaries, who, as a body, won golden opinions from all who were present as to both their intellectual and spiritual power.

The Arrangements at Grand Rapids.

"THE Open Hour" which had been arranged for was so much enjoyed on Wednesday afternoon that it was extended into the next day. Not less than eighteen brief addresses were made at this "Free Parliament." Among the suggestions made during this open discussion was one which bore fruit immediately in the raising on the spot of \$3,500 to meet the cost of employing for a year a competent person who shall personally visit churches and individuals, seeking to secure the adoption by them of individual missionaries, as well as general advance in contributions for foreign missions. This scheme was at once taken in hand, and our friends from all parts of the country will doubtless hear from it speedily. The con-

viction seemed to rest powerfully upon everyone that the present rate of giving in our churches is wholly inadequate to the proper carrying forward of the work, and is far beneath the privileges and obligations which rest upon Christians in this land.

Most naturally President Angell, on his first public appearance since his return from his embassy at Constantinople, was accorded a most hearty greeting in his own State of Michigan. His report of what he had seen in Turkey was, on the whole, encouraging, and his testimony to the work done by our missionaries was most emphatic. We must quote here a few of his sentences:—

President Angell's
Address.

"You are nowhere better represented than you are in the missions of the Turkish Empire. There is everywhere a certain discreetness in the average American missionary which attracts the attention and the remark even of foreign ministers. When I was in China the minister of another great power, which is represented by missionaries in China, came to me one day and said, 'Mr. Angell, I wish you would trade missionaries with me.' I said, 'Why is that?' He said he had some that were continually making trouble for him, quite needlessly, as he thought, and he had observed that 'the American missionary had great tact in keeping out of trouble.' And it is literally true."

In reference to what our missionaries are doing in Turkey President Angell said: "I regard the missionary work—the work of the American people—as one of the most creditable chapters in our history. Certainly there has been nothing more heroic in the heroic times of this war or of the civil war than the bravery and firmness and faith with which our missionaries stood at their posts in the days of the massacres. Mr. Barnum and his associates declared that they would die there rather than leave the ground. That brave missionary woman, Miss Corinna Shattuck, stood in the door of her school at Oorfa and told the mob that were threatening to break in her house and murder her scholars that they must first go over her dead body. I had occasion to say to the foreign minister more than once that, whereas almost every other nation in Europe had been seeking to get something out of Turkey, it was to the glory of the United States that it had never sought to do anything to Turkey except to do it good. We never have brought them anything but blessings. We have sought to bring food and clothing for the body, and we have sought to bring light for mind and soul; and there is nothing in all Turkey so beautiful and radiant now as the American schools and colleges, shedding their radiance far and wide, from the Euphrates to the Ægean. And there are some Turks who appreciate this."

AMONG the swift changes that have come in China is the one which requires a knowledge of western science in order to obtain the much-coveted degrees for which tens of thousands of Chinese literati are laboring. Heretofore the Chinese have scoffed at western learning, and their sole ambition has been proficiency in Chinese classics. Western science is by no means the same as the Christian religion, but the Lord is using the desire among the Chinese for occidental learning to open the way for the gospel of Christ. The rapidity with which the change has come is simply marvelous.

A Marvel
in China.

Financial. THE new fiscal year is well under way and we give here the receipts for the first month, which are as follows:—

Regular donations,

From the churches and individuals for the month of September amounted to	\$14,510.84
The legacies amounted to	2,742.92
Total for September	\$17,253.76

Aside from the above there was received for the debt in September, \$226.

The receipts for special objects in September amounted to \$3,813.70

We wish every pastor in the land could have caught the spirit of the Annual Meeting at Grand Rapids. There was but one sentiment expressed in regard to the support of our missionary work, namely, that it *must be done*, and an advance be made at once. As a result of the deliberations a "Forward Movement" was agreed upon, and we ask all the readers of the *Missionary Herald* to get into line with this spirit. May we not hope that this coming year will be one of the best in all our history for its substantial gains along all the lines of this great and uplifting work of giving the gospel to the nations.

The Report from China. NATURALLY much interest was awakened at the Annual Meeting by the accounts presented from China by the members of the recent Deputation to our missions in that land. The paper presented by Secretary Smith, printed on another page, and the address by President Eaton of Beloit College, covering matters outside of the direct report of the Deputation were listened to with deepest interest. The meeting responded heartily to the facts presented in reference to the marvelous openings in that great empire, and the present need for reinforcements. It is a day of need as well as of hope for China. We are glad to report that at the first meeting of the Prudential Committee after the meeting at Grand Rapids a missionary and his wife, whose support is largely pledged in advance, were appointed to reinforce the Foochow Mission.

Papers for Distribution. OUR friends can be supplied, on application, at the rooms of the American Board, with pamphlet copies of the report of the Deputation to China, the Annual Survey of the Missions, and the papers by Secretaries Smith and Daniels on the "Missionary Outlook in China" and "Young Manhood and Womanhood in Missions."

Crowds of Patients. OUR medical missionaries in many places are crowded with work. At Fen-cho-fu, in our Shansi Mission, Mr. Atwater reports that "the opium patients fill all the rooms and have filled the dispensary waiting room, and we have to stand fast or our new church building would be filled also."

Grateful Pupils. IT is a touching fact that the alumni of Euphrates College, in Harpoot, Turkey, who are now in the United States have of their own accord contributed \$70, with which to provide a monument for the grave of Rev. Dr. Crosby H. Wheeler, the founder and for years the president of the college. Dr. Wheeler lies buried in the missionary lot in Newton, Mass., and these pupils of his now in America desire to testify to their esteem and love for their honored teacher by providing this monument. "The righteous are in everlasting remembrance."

IN moving to new quarters from the old Congregational House, it is necessary to reduce somewhat the stock now on hand of Annual Reports of the Board, and of copies of the *Missionary Herald* for previous years. To all individuals or libraries we offer freely these extra copies, some of which are bound, asking only that they pay the cost of shipping. Of the Annual Reports, copies can be supplied save for the years from 1822 to 1826, inclusive, and from 1828 to 1833, inclusive, and the year 1846. Of the *Panoplist* or *Missionary Herald*, no copies can be spared earlier than of the year 1822, and the years 1824 and 1827 are wanting. With these exceptions full files will be furnished until the supply is exhausted. Those who desire to avail themselves of this offer would do well to apply at once. Many church, college, seminary, and other public libraries are already provided with sets of these publications, and occasional applications are coming from newer institutions. This will be the last opportunity afforded for obtaining these publications, except by purchase. Requests from libraries and individuals will be met in the order of their reception. Address, Mr. C. N. Chapin, A. B. C. F. M., Congregational House, Boston.

BISHOP TUCKER, of the English Church Missionary Society, has again reached Mengo, the capital of Uganda, and on the 30th of May he wrote, giving full accounts of the condition of affairs since the revolt and the banishment of King Mwanga. The country has not advanced as much as he hoped it would, yet he says the marvel is not that it has not advanced more but that it has not gone back to any appreciable extent. A revolution in the country and a mutiny among the soldiers would naturally check growth, yet there is manifest in many ways great stability and some improvement. It is, no doubt, a perilous time, and there are some signs of spiritual declension, while there are also encouraging tokens. Within the three weeks after the bishop's arrival he confirmed 772 candidates, and he found the attendance at public worship as large as ever. The reading and sale of the Scriptures is as phenomenal as at any previous period. The bishop is convinced that they are yet to see even greater things in Uganda than the marvels of previous days. As to the political situation, it seems that Mwanga is roaming about the province of Bunyoro, never sleeping in the place where he has spent the day. Kabarega, the king of Bunyoro, has ordered Mwanga out of his territory. What the end of the political conflict will be is not yet apparent. The bishop reports that every station abandoned at the time of the mutiny is in process of being rebuilt or reoccupied. These certainly are good tidings from the Central African kingdom, where such marvelous progress has been witnessed within the last twenty-five years, and we may hope that the good work, so sadly interrupted by revolution, will result in the furtherance of the gospel.

WE have received a copy of a Memorial presented to the United States Commissioners for the arrangement of terms of peace between the United States and Spain, prepared by the officers of the Hawaiian Evangelical Association, in which, with great clearness and force, is given a statement respecting the relations of the Spanish government on the island of Ponape to our mission there. The Memorial contains

The Caroline
Islands.

some detailed accounts of recent events on Ponape, especially of an outbreak between the natives and the Spaniards in March and April last. Letters are given from Henry Nanpei, who, it will be remembered, was a Christian teacher in the training school on Ponape at the time of the arrival of the Spaniards in 1887. While holding steadfastly to his Protestant faith, Nanpei has been trusted by the Spanish governors and has aided materially in preventing outbreaks between the natives and their oppressors. The priestly party has importuned him to renounce his faith and side with the Catholics. The civil war began on the 17th of March last, on the small islet of Mants, but the Metalanim tribe rallied to the aid of their brethren who were attacked and routed the Spanish party. Ten were killed and many were wounded. Two men on the Protestant side were wounded. Later on, on May 23, Mr. Nanpei was invited to go on board a Spanish man-of-war, and was at once informed that he was a prisoner and could not return. The last report was that he had been condemned to death, but it was doubted whether such a sentence would be put in execution. News had reached the island of the battle of Manila, and while the natives were greatly elated, the Spaniards were naturally sorely distressed, and were making preparations to meet an attack from any United States vessel that should appear in their port. This Memorial of the Hawaiian Board appeals to the Commissioners to make such provision "that the total withdrawal of Spanish power and government from the Caroline Islands as a whole, and from Ponape Island in particular, may be definitely determined upon, and enforced by the power of the United States government." "We are not solicitous," they say, "as to what form of government may succeed the withdrawal of Spanish power, provided the American government shall exercise a protectorate over the group."

A MISSIONARY in Africa in writing to one of the secretaries says: "I fear I have not the hope which seems to animate you through all your discouragements that people would give if they only understood the situation in **Is It So?** the missions. It has seemed to me as though people had heard so much that they had grown callous. It seems a long time since there was enthusiasm in foreign missions; but perhaps I am too easily discouraged." Can we wonder much that this good missionary lady, face to face with heathenism, writes in this strain?

THERE is certainly one result of the French occupation of Madagascar which compensates in a degree for the serious embarrassment of the work of the London Missionary Society in that island. The French **French Protestants.** Protestant church is small, but it has risen grandly to the necessities of the case, and inasmuch as the government requires French teachers in the schools of Madagascar, the Evangelical Society of Paris has raised \$25,000 extra for the sending out of men to undertake such missionary work as the London Society can turn over to them. The London Society, while regretting the necessity of passing over to other hands the work which it had so wisely and vigorously inaugurated, is glad to transfer it to the hands of such faithful and evangelical Christians.

SOME several months since the request of a missionary in Japan for a stereopticon was mentioned in these pages. The request was soon met by a generous friend, and now comes a call for a magic lantern for the use of the students of the Theological Seminary at Pasumalai in their itinerating tours. The work of these itinerating students was described in an article by Dr. Jones in the *Missionary Herald* for July last. If any one has a magic lantern to give for this purpose it will be most joyfully received.

**A Magic Lantern
Wanted.**

It is a sign of the times in China that there is now a vigorous society laboring to introduce reform in the matter of foot binding. The number of members of the society is increasing, and in response to an offer of prizes for essays in Chinese against this evil, no less than 107 essays have been presented, some of which, Dr. Sheffield declares, are very fine, and will doubtless have much influence in extending the work of reformation. May the good work go on!

**An Anti-Foot-
Binding Society.**

It is an astonishing fact that before the Armenians of Turkey have recovered from the disasters that befell them at the time of the massacres, they have turned their thoughts strongly to the education of their children; instead of devoting all their energies to rebuilding their homes or opening trade, they are seeking to open schools and to obtain enough to meet the tuition of their children. One of our missionaries writes: "People beg for education as they beg for bread. Ragged schools for the thousands of waifs about the streets, who find no place in the Protestant or Gregorian schools, would offer a fine opportunity for a class as yet unreached."

**Desire for
Education.**

MR. GODDARD, of Foochow, sends us two photographs representing two households, in each of which are shown four generations of Christian Chinese.

**Christian
Chinese.**

One of these photographs we are able to reproduce on the adjoining page. The one here represented is the family of Mr. Ding, of Foochow, who is the pastor of the Ha-puo-ga church in Foochow, and is the oldest and most respected of the pastors connected with our Foochow Mission. Between himself and his wife, in the engraving, is seated Mrs. Ding's mother; behind him is the pastor's oldest son, Dr. Ding, who is also a preacher at the Kai-nguon church, Foochow. The other son, standing in the rear, is Ming Wong, who is an assistant in the theological seminary, and last year he was in America, representing China at the International Convention of the College Y. M. C. A. His wife is at the extreme left of the picture. The four older children belong to Pastor Ding, and the others are his grandchildren and are of the fourth generation of Christians in this family. Mrs. Ding, senior, is a most energetic woman, and is said to be a better speaker than are half of the preachers. Her aged mother is still an active and faithful Christian. Remarkable as this family is, it is well matched by that of Dr. Ling, a native physician, now about eighty years of age, who is a pillar in the Chong-ha church. His son, while never uniting with the church, yet gave up the worship of idols, and was favorably disposed toward Christianity; but Dr. Ling's

grandson has been a deacon in the Chong-ha church. Dr. Ling has also a nephew who is a preacher, and a grandson who is a teacher in the Foochow

PASTOR DING AND FAMILY, OF FOOCHOW. FOUR CHRISTIAN GENERATIONS.



College. These Christian families are being multiplied in China and are mighty forces for its evangelization.

Work

THE MISSIONARY OUTLOOK IN CHINA.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Grand Rapids, Mich., October 5, 1898.]

CHINA has been the desire and the despair of the Christian world from the beginning of the century. The London Missionary Society, in the person of Robert Morrison, ninety years ago began the evangelization of the Celestial Empire. Twenty-one years later the American Board, first of all American societies, in the person of Elijah C. Bridgman, assumed its share in the work. And, one by one, other societies came to the field, all finding a place of entrance rather than a field inviting their presence. In 1842, when the five treaty ports were opened, there was a considerable increase in the volume of missionary effort, but China as a whole was not opened to missionaries until the close of the war of 1860. From that time onward the number of laborers has steadily increased, until at the present time about fifty different societies are represented, and every one of the provinces of China has been entered and work begun.

It has been the sense of the greatness of the problem rather than the assurance of immediate and large results which has maintained this steady interest in the evangelization of the empire. For the first fifty years after Morrison set foot in China the results were so meager that, viewed by themselves, they would have discouraged all further attempt to introduce the gospel. But a few hundred converts had been made, the mission schools were small, and at no point was there any distinct promise of immediate advance. But when the first Shanghai Conference gathered in 1877, nearly seventy years after the beginning, a change had taken place and 13,000 Protestant communicants were reported, with schools of a high order in several of the missions and a Christian literature of goodly proportions. From this time onward the gains have been steady, constantly accelerating and full of cheer. In 1890, when the second Shanghai Conference gathered, the communicants had nearly trebled in number, educational work had made a marked advance, the number of missionaries was well-nigh doubled, and the presence of the missionary, hitherto confined almost exclusively to a narrow border along the sea coast, had by this time reached to the farthest inland points, and seemed like a formal occupation of the empire. But all the gains that had been reported at this Conference of 1890 were slight compared with the prodigious advance that has been made since that date, and particularly during the last few years. Whether we consider the openness of the field, the accessibility of the people, the numbers seeking admission to churches, the number and quality of those employed in the native agency as pastors and teachers, the thronged condition of mission schools and the high order of ability that is trained in them, or the new spirit that is abroad in the empire inquiring after the knowledge and arts and machinery and methods of Western life, it is plain that a crisis has been reached, that China is entering upon a new era which promises the best things for the growth of the missionary work as well as for the reformation of the government and the improvement of the conditions of the people.

The opportunity to observe the missionary work of the Board in China afforded by the recent visit of the Deputation, warrants a fresh study of the situation and a somewhat careful statement of the results which have been gained and of the encouraging features as we look toward the future.

In the first place, then, the customary and approved forms of missionary work, which are found in China as in other mission fields, have been so thoroughly tested under such a variety of circumstances as to make it clear that no material change in these is required. Indeed, wherever new fields are entered, however far we may press the work in fields already occupied, we must labor for the establishment of the Kingdom along evangelistic, or educational, or medical, or literary lines. It is no mere adherence to the past to follow these lines of work. It is only a wise regard to the lessons of experience and to the unchanging forces with which we deal.

Missionary work in every country must begin and continue by preaching the gospel, and to the end it must place emphasis upon evangelistic work. The gospel is the one precious treasure which we bear to the lands that know not God, its proclamation is the supreme duty and means of power, and nothing can ever avail to change this relation. But the proclamation of the gospel, which at first must of necessity engross a principal part of the time and effort of the foreign laborer, comes at length to be the special privilege and duty of the native convert. The rising Christian communities need native leadership and pastoral care, and the multiplication of these centers makes still more emphatic the call for a native agency, thoroughly trained and fitted for its high tasks. Thus the necessity and reason for educational work are made evident.

There is the same reason why Christian communities in unevangelized lands should be provided with an educated native ministry that exists for an educated native ministry in Christian lands, and the work of the missionary can never be complete until he has trained chosen men for these posts of responsibility and power among their own people. It is his duty to make his own services unnecessary by raising up men who can do all that he has done and who can carry on the work to larger results when he and all his associates are withdrawn. The primary aim of education in missionary work is not at all to diffuse knowledge generally among the people, but to provide an educated native leadership for the Christian church. Unquestionably with this will come the wider and more general results of Christian education shared by not a few who render Christian service otherwise than as preachers or teachers. There may be differences of opinion as to the variety of schools which are needful on the mission field, but it would be difficult to show satisfactory reasons why there should not be the kindergarten wherever it can be gathered, the day school for the multitude of children in the Christian communities, the boarding schools for boys and girls of promise, the college for the more thorough training of men and women, and the theological seminary for the preparation of the native ministry; and these are the very schools which are found in our missions in China.

Medical work justifies itself to the thought of every one who observes its auxiliary relation to the evangelistic work, and who notes how powerful an influence it is all the time exerting in drawing the attention of the people to Christian truth and in predisposing them to a favorable reception thereof. Probably no more active evangelizing agencies can be found in China than the hospitals and dispensaries connected with the several missions, where more than a hundred thousand every year are taught the Christian faith, and become in turn the disseminators of that faith in hundreds of towns and villages beyond the reach of the missionary or native preacher.

The importance of literary work in missions is almost as apparent as that of mission schools, and it rests upon very much the same grounds. The Bible must be translated into the vernacular, comments upon the Bible are needful, text-books for the use of mission schools cannot be had except by the labors of the missionary, and

in these lines of work as direct a missionary service is rendered as by the preaching or medical laborer. The man who translates the Bible into Chinese is rendering to that country the identical service which those revered men, at an early date, brought to the English-speaking people who first made the oracles of God speak in the English tongue. We all feel that to these worthies we owe a debt that nothing can repay. This supreme service our missionaries in turn are rendering as they perfect the translation of the Bible into the languages of the people of China, and provide them helps to its right understanding.

The methods of missionary work which are in use in our missions in China are those which have been put thoroughly to the test, which have been approved by long experience, about which there is no question among the great body of missionaries in that country. There is not perfect agreement upon all points, but there is substantial agreement upon the essential points, and a healthful spirit of progress which welcomes every real improvement and which clings to nothing which is old and customary merely for that reason. Undoubtedly the lapse of time will suggest still other changes of methods, but upon the whole it is clear that our missionary work in China is carried on upon wise and approved methods, and that changes, if wisely made, must be suggested by the Board or by the missionaries as the result of experience and observation rather than by those who study the whole question from the outside without personal experience. Different methods are employed by a few of the societies at work in China, and are greatly commended by some; but we see nothing in their experience or success which would warrant us in substituting their ways in place of our own.

It is beyond the power of words worthily to characterize the missionaries of the Board in China; and yet it is only justice to speak of them and their deeds. They are known and honored in all our churches, and abundantly deserve all the love and confidence we give them. Human infirmities are not escaped by going to the mission field, and it would be rash to affirm that none exist. But these do not constitute the whole story; they are an insignificant part of the record. Scholarly, devoted, of high thoughts and aims, yet without illusions, laborious, patient, wise in plans and in administration, careful in the use of missionary funds, self-sacrificing to a man, interested and informed in matters of importance in all the earth, yet supremely given to China's evangelization—it is a privilege to meet these men and women in their homes and to see them in their work; and the closer one comes to them the more he finds to love and admire. If there are privileges of Christian intercourse richer or more sacred than were found in these Christian homes in China they are yet to be discovered and enjoyed. Breadth of view, a large way of dealing with important questions, elevation of sentiment and intercourse in daily life, serenity of spirit and steadfastness of faith—these are the common characteristics; they make the prevailing atmosphere of these homes and stations. Majestic as is the task they attempt, exacting as the demand is upon intellectual gifts and spiritual power, severe as the strain must be upon patience and faith and devotion, they are equal to the call, and are serving God and their generation as did the bishops and monks, the martyrs and saints of the early church and of mediæval days, the men whom all the world reveres.

The present state of our missions in China is an admirable proof that wise methods are in use and that effective work is done. At every point where our missionary work was visited it was found well established, vigorously conducted, commanding the attention and respect of the people, winning a constantly increasing number of inquirers, and making itself felt more and more deeply in individual and

domestic and social life. The additions to the mission churches in China during the last four years exceed those of the previous decade, and the march of progress seems steadily accelerating. The number of inquirers on a single one of the stations in the Foochow Mission is given, in a conservative estimate, as 5,000. These are men who have turned definitely away from heathenism and idolatry, and are seeking instruction in Christian truth, that they may enter into communion with the Christian church. Probably the whole number of inquirers in that one mission alone would exceed 12,000. The same spirit of inquiry is widely diffused in all our mission fields in China. The day when the missionary must laboriously seek and patiently wait for a hearing is past, and the embarrassment today is to provide preachers and teachers for the multitudes that are seeking instruction and guidance.

With the growth in the church and Christian communities there is quite equal advance in self-support. Two of the churches in the Foochow Mission are entirely self-supporting; several others are pledged to self-support for this year, and are faithfully fulfilling their pledges. It is the rule of the North China Mission that the church in which a pastor is ordained shall provide his full support; and in mission schools this principle of self-support is applied with good results, and more and more the people are paying for the benefits which they are thus receiving. It is one of the most cheering facts in regard to our work in China that the native Christians readily take up the idea of providing for the Christian work with which they are connected, and in proportion to their means are generous in their gifts. The native contributions in the Foochow Mission the last two years have averaged more than \$4 in gold for each church member.

Perhaps at no point is the new spirit more manifest than in the mission schools of higher grade, and certainly there are no centers of greater religious power than the mission colleges. Foochow College, with its one hundred and ninety students, nearly all of them members of the Christian Endeavor Society, and many of them actively engaged in evangelistic work, is a powerful force for the expansion of the Christian church and a noble place of training for those who are to be the leaders in that church. The North China College, at Tungcho, with its seventy-five students, is a fortress to the mission churches, the place of training for their preachers, the source of some of the best influences that work for the spread of the gospel and the deepening of its hold upon heart and conscience throughout the wide area embraced in the mission. Nearly every man called to preach or to the pastorate in this mission has been trained in the college and seminary at Tungcho, and the elevation of their character and the solidity of their attainments made them towers of strength in the communities where their labors are rendered. The Christian spirit prevails in both these colleges, as well as in the higher schools for girls, in the most marked degree. The whole atmosphere which surrounds these schools is charged with Christian sentiment; the teachers, missionary and native, are examples of Christian life and activity; the Bible is the chief text-book, and the result is what might be expected—the great majority of the students early in their connection with the schools profess the Christian faith, and are communicants in the Christian church. No single feature of missionary work in China promises more for the stability and growth and power of the Christian church in that land than these higher schools of learning and the culture which they are giving.

The native pastorate is coming rapidly to the front in both the older missions, and is an alluring hope in the younger missions. These missions have been conservative in inducting men into the sacred office, and only men of approved char-

acter and attainments have as yet been brought forward. Though their number is small, their quality is high and their influence is most happy. They are steadily assuming more and more responsibility as they derive their support from their own people, and yet all their work is done in the happiest and most cordial loyalty to the missionaries, and in perfect harmony with the spirit and aims of the mission work around them. It is most delightful to observe the feeling of the native Christians toward these native pastors, the cordiality with which they welcome their services and coöperate with them in Christian work. It is doubtful whether any missionaries on the field, even those of longest experience and greatest ability, are today wielding as powerful an influence over the native congregations as these native pastors.

The missions of the Board are working by the side of the missions of other Boards at every point, and everywhere with the greatest harmony and good feeling. One does not need to be long in China to be convinced that denominational differences are reduced to the lowest point. The members of different missions have toward one another the most delightful fraternal feeling and coöperate in many ways. The idea, which is cherished by some and expressed by few, that the differences of denomination on the foreign-field work against the efficiency of the enterprise itself, and that the Chinese are stumbled and perplexed by these varieties of the Christian church presented there, is a mere vagary of the imagination. No man who has visited the field would ever dream of suggesting it. It is an *a priori* description of the situation, and not in the remotest degree an inference from facts and observation. The truth is that the people are so numerous, and the missionaries among them so few in number, that it is extremely doubtful whether any one Chinese ever comes in contact with more than one group of teachers.

The missions in China vary much among themselves in respect to area, population, state of development, and achieved results, as the stations of each mission differ in the same respects. But they are all alike in being wisely located, well organized, ably manned, successful in their work, and in presenting at this time peculiar marks of progress and unparalleled opportunities. So far from crowding upon the work of any other missions, the field of each is but partly occupied, and they might be expanded to twice their present proportions and still lie well within their own limits. Neither is there any limit to the number of people that can be reached. Twenty millions are within the field of the North China Mission alone; probably thirty-five millions belong fairly to the four missions of the Board. These numbers, though quite beyond our comprehension, show at a glance that here is an opportunity that challenges our zeal and inspires a boundless hope. And our missionaries do not have to search for the people; they are in the midst of them, and surrounded by them and pressed upon by them. Chapels and schools and hospitals are crowded; hearers and learners multiply beyond all precedent; new villages are constantly opening, and the only limit to what can be done is imposed by failing strength and resources. This does not mean that opposition is at an end, that persecution has ceased, or that the whole body of the people are waiting to be taught. The case is far enough from that; but the Christian doctrine and life have gained a firm standing, and are holding their own till the tide is turning and social forces are beginning to tell in their favor.

When we remember the ninety years of missionary service that have been spent upon China, the scores and hundreds of able and devoted men and women whose lives have been given to laying the foundations, and when we mark the breadth and solidity of the work already done, the churches and schools and

hospitals and homes where the Christian faith and life are embodied, and note how widely their leavening influence is felt, how great is their moral power, how ripe the harvest in a thousand fields, and how in other lines — political, educational, commercial, and social — a new era is dawning upon this great empire of the East, we are awed and thrilled as the plans of God are disclosed and our duty set in clearest light. It is the critical and inspiring hour, when Blucher's reinforcements arrive and the stubborn contest goes at last against the French. It is enough to inspire enthusiasm in the coolest observers — enough to kindle faith in the veriest skeptics — to be on the field at this time and note the signs of change and feel the impulse of still greater changes just at hand. Our men and women at the front have toiled in patience and waited in hope through weary years and countless obstacles, until at last their victory is near and the land may be won. It is not to be thought of that at this juncture, just as the accumulated results of years is within grasp and the great end we have prayed and labored for is in sight, that *now* we should slacken our hand and withhold our men and our gifts — and suffer the victory to slip from our grasp. Faith in God, loyalty to the honored dead and the living — equally deserving our honor — consistency with ourselves and our prayers, the careful husbanding of cost and labors past, these all conspire resistlessly to press us on to finish the work and win the land to God. The loss and shock of the conflict at Gettysburg laid a heavy burden on the nation, and gave a new sense of the cost of winning the land to union and to liberty; and between that critical hour and the glorious end at Appomattox lay the terrible days of the Wilderness, with loss of countless treasure and yet more priceless men. And yet the end justified the price we paid, and to have faltered at Gettysburg would have been folly and disgrace. Can it be otherwise in this majestic effort to win an empire to the kingdom of God?

It is impossible for any one interested in the evangelization of China to be indifferent to the wonderful march of events in respect to her political present and future; and while the necessity of pressing the work of evangelization must remain to the full as binding and must offer to the full as promising results whether China remains one nation or is geographically assigned to several foreign Powers, yet it is impossible for those who are engaged in her evangelization not to feel the deepest interest in the movements that bear upon her immediate future. To a singular degree the attention of the great Powers of Europe has been directed to China ever since the close of the war with Japan. China then seemed humiliated to the last degree, her corrupt officialism and her impotency as a power held up to the ridicule of the world. The presence and interest of these foreign Powers do not prove that they hold China's welfare at heart so much as that her fate was felt to be closely interwoven with the continuance of existing relations among themselves. Whoever should have most influence in China would so far gain an advantage in the balance of power. The danger of partition, once imminent, seems for the present to be averted. Russian influence undoubtedly is predominant in Manchuria, Germany is exerting her authority from her seaport at Kiaochow in Shantung, France is active at Foochow and in the southeastern portion of the empire, England has a watchful eye over the valley of the Yangtse and, indeed, over the whole empire; but as yet China remains an undivided nation, and recent events seem to make it more probable than heretofore that she will remain so for some time to come. The hand of England appears to have been shown in a manner which has undoubtedly affected Russian and German aggression, and at this stage there is apparently a stay of further movements. The government at Peking exhibits unwonted signs of activity

and the energy of a wide vision. A party of reform unquestionably exists in the governing class in China. The development of railways and of mines and of manufactures are suggestive signs of the times. Nothing, perhaps, is more striking than the recent edict of the emperor requiring that those who apply for government examinations hereafter shall be prepared to pass in the Western Sciences and in History. This will at once necessitate a change in the whole system of government schools throughout China. It will introduce elements of training utterly antagonistic to the training in the Confucian classics which has been the order for centuries. It will bring the educated mind in China into contact with the characteristic features and purposes of Western civilization. It will almost inevitably necessitate the employment of missionaries, or of those who have been trained by missionaries, as teachers in these government schools, and will at once bring the work of the missionaries and of the mission schools to a prominence in the public view not before obtained. It is little short of a miracle and must be most revolutionary in all its tendencies. One cannot help remarking in connection with all this great stir and movement the wonderful Providence which has brought our own country so close to the borders of China. That victory of Admiral Dewey at Manila, which startled the world, was the stroke of destiny for Spain on the one hand and for America — it may be for the far East — on the other. The old seclusion which had kept us safely and happily confined to our own shores hitherto has been broken, and Providence seems to have definitely appointed to America a wider sphere, a share in the general policy of the world, and a noble part in the maintenance of the peace of the nations. It is a new era which we face, not only for China and the far East, but for America and Europe and the round world. Out of the darkness we are swinging into the day; a new and more glorious day for liberty, for righteousness, and for the kingdom of God on earth. And to our nation God seems to have appointed a high and majestic office in the opening of that day and the molding of forces that shall determine its course. May we as a people, not boastfully, not seeking power, but humbly and welcoming august service, heed the call of God, putting our life, our prayers, our influence into the work of the redemption of China, and as the way shall open, help to make of the world one kingdom of God and of righteousness and enduring peace!

YOUNG MANHOOD AND WOMANHOOD IN MISSIONS.

BY REV. CHARLES H. DANIELS, D.D.

[*A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Grand Rapids, Mich., October 5, 1898.*]

THE place occupied by young manhood and womanhood in the missionary world reveals not only their peculiar power for service, but also the responsibilities and opportunities which rest upon them, and, through them, upon the people of God. It was no new discovery that led the beloved John to exhort, "I write unto you, young men, because ye are strong." Youth is the period of intense activity and achievement. Lord Beaconsfield discovered this and said, "The history of heroes is the history of youth." The matchless life of our Lord on earth was a record of youth, and the loving heart, throbbing for this world down through the centuries, knows no such thing as advancing years or waning powers. Around this young man were gathered twelve other young men, each of whose lives represented a type of character that was to be influential in establishing the kingdom of God among men.

That brilliant, pleasure-loving city of Antioch needed the ministry of Paul and Barnabas, but the Holy Ghost sent them forth to the Gentiles. Disciplined to obedience and bearing the strength and vigor of youth, they filled a great place in the story of missionary activity. There has not been a time in the history of the world when the words of Jesus have had such import as now — "The field is the world." The world is inviting our civilization, receiving our trade, and needing our religion of life and power. Here is a field for the achievement of youth.

It has always been a fascinating story, that of the young man who, when making a plea for the heathen, was invited to sit down and leave the heathen to God. That he did not sit down, when age and experience and high position commanded him to do so, is evidence of the faith and courage of youth. We have, therefore, the life of Carey, and the great reach of his influence, to inspire the youth of today.

Young men in the quiet of Williamstown laid foundations upon which the magnificent superstructure of missions has been built in America. Our Lord had inspired a number of persons with the same thoughts and desires, and this being discovered, it led to prayer and communion one with another in order to consummate this missionary movement. They consulted the wise leaders in the churches, distributed literature, talked about their plans in homes and conferences, scattered themselves in other colleges in order to make student converts to the missionary spirit.

A little later the famous five, Hall, Judson, Mills, Newell, and Nott, were in Andover Seminary, still united in their efforts to establish a mission among the heathen. It is interesting to recall the story of their presence before the General Association of Massachusetts, at which a paper was presented "soliciting advice, direction, and prayers." Then was instituted by that Association a Board of Commissioners for Foreign Missions, to which the young men were commended while humbly waiting "the openings and guidance of Providence in respect to their great and excellent design."

The first call to the Christian public on the part of the American Board is a testimony to the influence of consecrated youth. It ran thus: "A new scene with us is now opening. It is ascertained that several young men of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God in the gospel of his Son among the destitute, and are ready to go into any part of the unevangelized world where Providence shall open the door for their missionary labors." Associated with the "ready to go" was also the question, "Are we ready to send?"

The history of the American Board has once and again been beautified through its youth "ready to go." The world-renowned and now venerable Cyrus Hamlin was compelled to tarry for a season, until the churches' gifts could be gathered for his going. It was a good year for the churches when such men as Schaffler, Williams, and Thomson were added to the lists of missionaries. The spiritual awakenings of that time called these men and a score of others to take up this work, which requires the exercise of the most exalted virtues of self-sacrifice and heroism. We are told that the spirit of the churches then would have supported many more men than were ready to go. There is a strange vacillation between the going and the sending. A few years later and thirty-five appointed missionaries were compelled to wait the will of the churches. It was an occasion of deep solicitude. A keen sense of personal responsibility for the kingdom of Christ pervaded all hearts and churches. This was followed with a wide-spread revival of religion and thousands were added to the churches. This reveals to us as a fact that the interweaving factors in foreign missions, the fields, the work and workers, the friends and supporters, combine to deepen piety, induce revivals, and increase benevolence in such ways as to make us debtors to their gracious influences.

We have to mention another movement among the youth. It is not like and yet it reminds us of the gathering at Williamstown which was a beginning of mission effort. In the summer of 1886 some two hundred and fifty students, from about ninety colleges of the land, were in conference at Northfield, Mass. The time was passed in Bible study, but with no thought of missions. One young man of missionary instincts had been burdened for this conference that it might be a place of world-wide consecration. Like Mills, he sought others, and, unburdening his heart, discovered other hearts like his. Twenty-one gathered to pray for missions and to seek the mind of God in his Word, and before the conference was through the Student Volunteer Movement was inaugurated, with one hundred volunteers. Baptized with prayer and inspired with the Word of God, the Movement has compelled the glad attention of all our Missionary Boards, and it stands as a challenge to the faith, devotion, and generosity of the churches. It is a factor which must be considered. Educated youth are its leaders, and our students its members. The higher institutions of learning in the United States and Canada are embraced in its field, and from these its membership is taken. Its object is to present the claims of foreign missions to all students, with a view to increasing the force for the world's conquest and fostering an aggressive missionary spirit among the educated classes at home. It is not a missionary board, but acts in truest loyalty to every board. It does not send out missionaries nor decide upon their fitness. Its leaders are brave and picked young men, trained to their tasks. Its educational system, under a competent leader, is fundamental. Its care to secure only those for missionary service who are well equipped and of spiritual power is a ground for gratitude. These are some of the factors in the Movement, which is no longer experimental.

Into 850 institutions of learning this movement has won its way. The devotion and convictions of college men have been reached by the missionary appeal. In these institutions are found nearly 300 study classes, enrolling perhaps 2,500 students, who are investigating sympathetically the history and achievements of Christian missions. This prepares them to understand the significance of the work. It does more, and that which is more needed,—it raises up an educated pastorate at home. In a recent inquiry from about 100 theological seminaries the almost uniform testimony was that courses of study had been introduced into the curriculum under the inspiration of this movement. It is recalled that some twelve years ago one of the secretaries of this Board, speaking in a Maine conference, insisted that the question was not one of money but of men. The enrollment of this movement is now over 4,000, about one-third women and two-thirds men. They represent 48 denominations. Already 1,200 volunteers have gone to the field, and are found in 53 countries of the world, each one a letter of light. Because of this movement over 100 institutions support in whole or in part a missionary, and the contributions from our student body have grown from \$5,000 to \$40,000 a year. More than this, the interest and intelligence awakened in missions are sure to lead not only to more missionaries, but better ones. It will be quality, not merely quantity.

Recalling some experience in connection with applications for missionary appointment, we are led to speak of certain elements in regard to missionary qualifications which should be understood in the churches and by our youth. To appoint a missionary is not a light thing, but is a matter of deliberation and conscience on the part of our Boards. There should be equal deliberation and frankness on the part of applicants. There must be a well-rounded manhood, physical, mental, and spiritual. There must not only be good health, but resources of strength, nerve, and sinew. These are needed in order to stand up under the vicissitudes of climate, exposure and hardships, and the nervous strain of heathenism's "dead lift." Tendencies controlled at home are sure to be aggravated abroad. Besides this the laws of health

should be well understood. Every one should know himself and his physical abilities, for an hour of careless exposure may work disaster for a lifetime.

The best training of our best educational institutions, academic, collegiate, and professional, is precisely what is required. Special courses are not often advisable. With the heart consecrated to the missionary work all the regular courses will take on the nature of heart experiences, and thus while regular in course will become special in influence. "Mental powers and attributes of the highest order, executive ability and capacity for organizing and superintending, find ample scope on the mission field." This is truer today than ever. As the missions grow older, their institutions more advanced and the native helpers better educated, the leadership must be stronger and abler. We may at times differentiate in regard to the fitness of men for different fields, but we protest against the idea that an inferior man can be sent to any field, however lowly or remote. A weak man could never have taken the place of Paton, Williams, Coan, Doane, Pease, Livingstone, Moffatt, Lindley or Tyler, not to speak of men now living, the equals of those now dead. The same strength of intellect is required to formulate a language, give a literature, and establish churches and schools, and do it for the ages, in darkest Africa or the remotest island, as is required to cope with the acute philosophy of India or Japan. Missionary qualifications have been the subject of just criticism at the point of practical experience. A course should be devised for competent training in our schools, developing, to quote from our Manual for Missionary Candidates, "good sense, sound judgment of men and things, versatility, tact, adaptation to men of all classes and conditions, a cheerful and hopeful spirit, ability to work peaceably with others, persistent energy in carrying out plans once begun."

Most of all there must be given to this work a calm, intelligent consecration of life. From our Manual we take these added words: "Controlled by a single-hearted, self-sacrificing devotion to Christ and his cause." The Christian reputation of the missionary must be above reproach. The taint of suspicion must not be against his name. A yearning of soul over the miseries of this world, like that which a mother feels for her child; a degree of love which shall not tire any more than Jesus tired in his mission of mercy; a command of all feelings so as to bring them into subjection to Christ—these are the qualities we need in our beloved servants. The missionaries' power is a living, self-denying, toiling piety.

Never have there been so many worthy applicants declined by the Boards as at this moment, when so many are ready to go to the field. This is the most trying problem confronting the volunteer, and also the most serious hurt to the spirit of missions in the churches. The call for men has given way to the plea for money. These are the times of divine opportunity. God's callings are his enablings. East and West Africa and Zululand are asking for men. India and Japan need more men. China is presenting a plea that appalls us with its urgency and force. In parts of Turkey the need is imperative. What can our love for these missions do without money? I once saw a mother with several children to feed standing before the bakery. She had a basket on her arm, and in her hand were the pennies she was counting with such solicitude. It was impossible to fill the basket with that which could be purchased by those pennies. The American Board is in a like position; on the one hand are the youth ready for the battle of faith, on the other are the hungry, waiting multitudes, and the treasury is so empty.

These conditions constitute an earnest appeal to the churches. The young people wish to know whether their services will be required, or, to put it in a different form, whether the churches will send them to the nations in the darkness and shadow of death. The inquiries on this subject are frequent, and it is disheartening in the extreme when a doubtful answer is given. The history of the American Board

will show that in many instances the revenue has been increased by the knowledge that missionary candidates were waiting to be sent forth. The youth set apart to the missionary service and the wealth given to this same purpose act and react upon each other. When the resources are adequate there is a call for more missionaries, and the subject of personal duty is laid upon every thoughtful student for the ministry. When the means have been wanting, students have felt that they could not be sent forth even if they offered themselves, and so they have turned to other fields. This is true today in no small measure. On the other hand, when the churches know that the youth are ready to go they cannot venture to so withhold the means as to prevent their going. The very origin of the Board is an illustration of these principles. The question before us takes this form: "If we are to have these alternations—now a full treasury and no missionaries to be sent, and then a burdensome debt and missionaries detained—how can the Board go steadily forward?" Waiting missionaries should be the effective appeal for filling the treasury.

This movement among the students is coming to the attention of the churches. The Presbyterian body in 1896 gave its sanction to this movement, "which challenges Christendom." The celebrated Lambeth Conference of the Bishops of the English Church records its gratitude to God "that a very large number of students in the universities and colleges throughout the world have realized keenly the call to missionary work." The Congregationalists in England have expressed the hope that that denomination "may have full share in this great and significant purpose of young men and women to win the world to Christ." For two successive years the conferences of Foreign Missionary Boards of the United States and Canada have carefully reviewed the details and purposes of this movement, and have added their hearty approval to this far-reaching and inspiring venture. This movement, begun in America, has reached beyond the seas to many lands, among them Great Britain, Germany, France, Scandinavia, Africa, China, India, and Japan. The students of Christian lands have joined with those of mission lands in working out the Redeemer's will. The name of this wider movement is The World's Student Christian Federation.

Young men and women are before God asking him to send forth laborers into the harvests. The churches of the world must hear these petitions also. The effect must be startling when once the idea reaches the hearts of God's people. It will be a revelation of opportunity and advantage from which the church cannot turn away. It will be discovered that this work is, by the spirit of Christ, destined to inspire, inflame, and arouse all the consecrated powers of the church.

The churches need to realize more fully that we can never stop sending forth missionaries without most hurtful influence upon the missions. To stop sending them is to check the growth of missionary feeling in our institutions of learning at a time when the "sense of mission" is reaching powerfully the educated mind. It will operate banefully upon the ministry and churches.

The students need to realize their responsibility and privilege. In the order of time the call *to go* precedes the order *to send*. It has been so in the past and will be so in the future. There is reason to feel that patience and devotion to this call of God will be rewarded by open doors to the unevangelized nations. In this spirit many young men have thrown the responsibility of preaching the gospel to the nations upon the churches, and they are now awaiting the churches' answer.

The pastors should be conscious of their privilege in introducing these young men and women to their churches. To whom have these young people a right to look with such confidence for affectionate sympathy and cordial support as to the pastors with whom they have been commissioned "to make disciples of all nations?" Who can cherish the fellow-feeling of a brother like the man who is appointed to train his

people for the warfare of faith and lead them on to the spiritual conquest of the world?

The men of business should feel this call of the youth. They must learn to live for Christ in their business of making money as wholly as the missionary lives for the same master in reaching souls. They must pursue business for Christ, gain wealth for Christ, and give it to Christ, just as the missionary lays his life upon the altar of love. And these young missionaries cannot go to their work, nor can the work go on until the burden thereof is assumed by the men of business. When we think of the incomparable spiritual worth of money at this time in the kingdom of God, how much good can be done with it, how many agencies set in motion and sustained by it, then the profession of the business man, who would give his means and strength to the cause of Christ, rises in dignity and power until it is a real and living ministry.

At least twelve young men, not to speak of women, made their approaches to the Board last year to be sent to the great field. Three are now waiting to be sent, two of them with their wives. They appeal to the churches to take their support, to the pastors to plead for their cause, which is more than their persons, and to the business men with their clear-sighted vision of patent facts.

At least fifteen men are urgently called for by our missions, either ordained or medical, and in nearly every case the men have been promised when the means are at hand. The missionaries are thus speaking to the churches loudly, through the pastors with whom they should be allied by the special bonds of brotherhood, and through the men of business, whom we beg to approach the work of the Redeemer's kingdom with an energy as yet untried.

The missionary force of the American Board has ranged as follows during the past five years: 557, 571, 572, 555, 543, and we now report but 531. Today the enthusiasm of youth is coming to the front and asking for a rally of the missionary spirit in our churches, so that the dwindling ranks of our missionary forces may be replenished and the strength and the consecration of our churches magnified mightily.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1897-98.

BY THE FOREIGN SECRETARIES, REV. JUDSON SMITH, D.D., AND REV. JAMES
L. BARTON, D.D.

[Presented at the Annual Meeting of the Board at Grand Rapids, Mich., October 5, 1898.]

[Secretary Smith's Department.]

THE missions included in this part of the survey are eleven in number, as follows: in Asia Minor, the Western Turkey and the Central Turkey Missions; in China, the Foochow, the North China, the Shansi, and the South China Missions; in Africa, the Zulu, the West Central African, and the East Central African Missions; and in the Pacific Islands, the Micronesian Mission and certain forms of work in the Hawaiian Islands. Of the missionaries stationed in these fields two have died within the past year: Mrs. Montgomery, of Central Turkey, and Miss Williams, of North China.

CHINA.

The eyes of the world are upon the far East as they have not been before for twoscore years. The destiny of China, which is unfolding with unexampled rapidity, seems to be wrapped up with the fate of the great European Powers. At the very same time events beyond the forecast and purpose of men have brought our own

nation to the Philippines and hold us there as if to survey, if not participate in, the progress of the drama. This question of the far East, whether we will or no, takes precedence of all interests in the West Indies. The attention of the world is centered in the East and awaits the crisis there. The fate of the most numerous people on the earth is taking shape; ancient customs and hoary faiths are giving way, and the best science and arts and machinery and life and culture of the West are invading the Celestial Empire and preparing a Renaissance there which reminds us of the great awakening in Europe in the fifteenth century, if it does not surpass it in sweep and power. Railroads are projected and are under construction on a scale beyond all precedent. Mining companies are formed to exploit the untold wealth of the hills and the deep places of the earth. Great cotton mills are springing into life and activity in a day. Steamships ply the great rivers and run nearly two thousand miles inland. Great government schools are multiplying, for Chinese girls as well as for boys. The emperor has just issued an edict requiring all candidates for degrees, and so for political station, to pass examinations in the Western sciences and history, and has authorized schools to teach these subjects. This, of itself, is a revolution in the education of the empire, and will smite down superstition more quickly and more effectually than any other force.

The missionary work is quick to feel the effects of all this stir, and to reap the benefits of it. In truth it is itself in no small degree the cause of the changes we witness. For scores of years the people have seen the Western culture and arts embodied and beneficently at work in the missionary stations and schools; they have seen the high character their teachings favor and inspire; they have secretly admired the patience and heroism and unselfishness and truth of Christian disciples of their own nation. And the new day finds them prepared to welcome the changes and to seek the springs whence all these benefits have flowed. It is thus the day of great missionary opportunity.

THE SOUTH CHINA MISSION.

No year in all the history of this mission has witnessed such an expansion of the Christian communities or such a growth in gifts to Christian work. The large and interesting region where its outstations lie, dependent almost exclusively upon the Board for a knowledge of the gospel, presents a happy growth in centers already occupied, and offers new openings on every hand. There is a generous response of the native Christians to the call for contributions, and the converted Chinese returning from California, in many instances, give liberally both of money and of personal service to the work. A gain in church membership of fifty per cent, and contributions doubled many times, with interesting schools for men and women, suggest the hopeful features of the work and hold out a bright prospect for the future.

THE SHANSI MISSION.

Two stations well established, with an organized church and successful schools and a growing medical work in each, the good will of the people gained and a welcome widely given to the preaching of the gospel among the numerous villages belonging to its field, a united and vigorous mission force, living and working in harmony with neighboring missions—these are the salient facts in the Shansi Mission and suggest at once the success and promise of its work. The use of opium is more general in this field than in any other of our missions in China, and opium refuges are a common means of reaching the people, a hopeful means of initiating the life of penitence and faith. Far removed from the life of the coast and from contact with foreigners, often a source of corruption and hardening, the people

of this interior province are the more easily approached and the more readily won, and the promise of large and permanent results is most cheering.

THE NORTH CHINA MISSION.

No field exhibits more even and steady growth in missionary activity and results than this, the largest of our missions in China. Though the stations are far apart and the external conditions diverse, there is a remarkable homogeneousness of method and unity of aim. The balance of evangelistic and educational effort is happily preserved. The schools of the mission, from kindergarten to theological seminary, form a symmetrical system and work to a common end. The medical work, vast in extent, is made tributary to the preaching of the gospel and the enlargement of the Christian community, and the literary work grows out of the necessities of the expanding church and aims to give it stability and intelligent power. The past year has witnessed faithful work and cheering advance in all these lines. The native pastorate, initiated only five years since, has been more than doubled within the year, and the pledge of full support is the condition upon which ordination is given. The dignity and earnestness with which these new responsibilities have been assumed are fully equalled by the modesty and profound loyalty to the missionaries in charge with which these pastors have entered on their new duties. With few exceptions the whole body of preachers and teachers in this mission have received their training in the North China College and the Gordon Theological Seminary, and show its value. It is doubtful if any mission in China is furnished with a native agency more able or more thoroughly trained for their work. Woman's work receives much attention on most of the stations, and yields excellent results. The proportion of women in the churches is unusually large, and the Christian family is becoming one of the marked and most valuable sources of reinforcing the Christian community. The Bridgman School for girls in Peking, and the affiliated schools elsewhere, deserve to be placed by the side of North China College as seminaries of Christian life and culture.

Happily located in a large and populous field, surrounding and including the capital of the empire, the great commercial center of the north, the capital of the province to which both the other cities belong, and many other important centers, possessing a strong and capable missionary force, and enjoying the prestige of being the pioneer in all this region, its work and workmen deservedly ranking with the best in the land, the North China Mission presents a noble record of achievement and faces a well-nigh boundless opportunity.

THE FOOCHOW MISSION.

In this, the oldest of our missions in China, the work is also the most advanced in many lines. The churches are increasing rapidly in membership, in congregations, in self-support. The long labors of past years have carried the movement beyond the point of beginnings and experiments, and have given it a recognized standing and power. The chapels are crowded every Sunday, inquirers abound, new centers are opened without effort and the chief embarrassment is to provide places and preachers for the waiting congregations and personal instruction and guidance for those who seek for baptism. This openness of the field and ripeness of the spiritual harvest in varying degrees mark all parts of the field and give a most animating character to all missionary effort. A conservative estimate reports five thousand in the single station of Shaowu who have given up idolatry and heathenism and are desiring a place in the church; in the whole mission there must be at least twice as many. The cheerfulness with which these growing churches respond to the call to support

their own pastors and thus relieve mission funds for more needy work, is one of the happiest proofs of the sincerity of their conversion and of the practical sense of duty which they bring to the Christian service. The native pastors are earnest and true men, working in all loyalty to their missionary teachers, and in sympathy with the aggressive movement of the times. Were there an adequate supply of well-educated and able men to enter the rapidly opening fields and give needed instruction to the multitudes of inquirers, the main point of anxiety in connection with the wonderful expansion of these later years would be relieved.

The schools of the mission feel the new spirit of the times, are crowded with promising students, and are the scenes of a strong intellectual development and of a healthful religious life. The students in the colleges for boys and for girls in Foochow are nearly all members of the Christian Endeavor Society, and active in Christian service according to their opportunity.

Medical work in three hospitals and dispensaries, and woman's work, bear their appropriate part in the activities of the mission, and contribute indispensable elements to the volume and stability of the results.

The mission force in this field is so reduced in numbers that every man and woman on the field is perilously overworking, and four men from this mission are today in this country either broken down or on the point of breaking down from this very cause. There is no field in China, it is doubtful if there is any elsewhere, more open, more attractive, more fruitful, more full of promise for the immediate future, or more urgently needing reinforcements, than the Foochow Mission.

AFRICA.

Relatively the Dark Continent is less the focus of European thought and attention, though its problems continue to be of the greatest intrinsic interest and bear as directly as ever upon the missionary work in progress. The era of division and determination of spheres of influence is past, and the more quiet movement of occupation and development has succeeded. England's masterly advance to Khartoum and the consequent shattering of the Mahdist power complete what General Gordon began, and seem to open a continuous belt of British possessions from Alexandria to Cape Town. Beneath the political calm that broods over the Continent the missionary work advances, making secure whatever has been already gained, and extending its influence from time to time to new regions and to new peoples. The missions of the Board share in these favorable conditions, and suffer hindrance only in the dwindling ranks and scanty support which diminished appropriations seem to enforce.

EAST CENTRAL AFRICA.

It is only five years since work was opened at Mt. Silinda, and only three years since Chikore, the second station, was entered. The mission force has never exceeded four families and two single women, and this year it has been reduced by one-half. In view of these facts the past year's record of work is altogether cheering. The church organized last year has maintained a good profession, receiving eleven new members. The boarding school has had large increase in numbers, and is attracting the children of colonists as well as native pupils. Evangelistic work is actively carried on among the kraals near the stations, and among the people in the more distant lowlands. The mission enjoys the respect and confidence of the colonists and natives, and has fairly conquered the initial difficulties of the field. The need of reinforcements is acute, and the future of the mission depends on its prompt supply. Until a new mission like this is in full possession of its proper field and sufficiently manned to take up its work along all customary lines, its need of reinforcement is more urgent than that of older missions whose work is already in hand.

WEST CENTRAL AFRICA.

Steady work along familiar lines with encouraging results mark the year's record in this field. The churches have not received large accessions, but there is a marked improvement in the spirit of the members, accompanied by a greater activity in publishing the gospel message. These evangelistic visits are generally welcomed by the people and their chiefs, and year by year they are reaching a wider circle and extending the influence of the mission.

The schools of the mission are securing a larger and more regular attendance, and constitute an important feature in the work. Special classes are formed for the young men who engage in evangelistic labors, to fit them for these duties and to increase their knowledge of the Bible and how to teach its truths. Industrial education forms an interesting part of the training of the youth, and the kindergarten finds its place. To prepare all the text-books used in the schools, and to give the people the Scriptures in their own tongue, there is constant demand for literary work and for the products of the mission press.

THE ZULU MISSION.

This mission, established sixty-three years since, though much reduced in force and contending with some peculiar difficulties, makes a good report for the year. The fruits of the marked religious awakening mentioned last year have been gathered, partly in new members added to the churches, perhaps in greater measure in the more conscientious and spiritual lives of church members. The Zulu people are emotional, easily moved, naturally unstable, and liable to go to either extreme; but taking the years together there is a marked gain in knowledge and strength of character and steadfastness of Christian purpose.

In some parts of the field the native preachers are manifesting a spirit of independence, amounting almost to jealousy, of missionary counsel and control. The wise and considerate course of the mission and of the missionaries in dealing with the tendency as such, and with individual preachers, has already relieved the tension and may be expected to turn the experience to real advantage. The desire to go alone and the sense of ability to do so are hopeful signs, on the whole, and need to be wisely guided rather than suppressed.

The central schools of the mission are well manned, fully attended, and in a prosperous state. Perhaps the most important service of the mission to the growing churches and communities around them is now rendered in these centers of Christian education and practical training. It is there that the future leaders of the churches and schools are receiving the discipline of mind and heart which will fit them for their work. Although no missionary now has pastoral charge of any church, and several stations are placed under the care of one man, the force is so reduced that two or three new missionaries are needed to save those on the ground from breaking down and to give adequate supervision.

ASIA MINOR.

Widespread quiet and peace have succeeded to the storms and distress of the past years. Confidence is reviving, business is resumed, prostrate communities and shattered households are gathering themselves together and adjusting themselves to the new conditions, and the semblance of prosperity already begins to appear. The attitude of the government toward missionaries and their work is greatly changed; the petty interferences and open hostilities of former years are withdrawn, and the work is prosecuted without embarrassment along substantially all the customary lines. Touring in the interior, long suspended by order of the government, is now

resumed and the usual guards furnished on all occasions. A striking statement, having almost the force of an official document, has recently been published at Constantinople, exonerating the missionaries as a body from all those charges of complicity with rebellion against the Turkish government which were once so stoutly maintained and so widely proclaimed.

THE WESTERN TURKEY MISSION.

These changed conditions and the comparatively favorable attitude of the government are perhaps felt in quite as marked a degree in Western Turkey as in any part of the empire, and are reflected in every page of the reports of the year. All parts of the extended field occupied by the stations at Sivas, Cesarea, and Marsovan have been visited by the touring missionaries for the first time in several years, the native workers cheered and the work revived. While in some instances the lifting of burdens and sorrows has been accompanied by a waning of congregations and a seeming diminution of religious interest, the report of Christian life and activity on the whole is encouraging; pastors are preaching with great earnestness, and the people are walking in the sense of the divine presence and growing in grace. The colleges and boarding schools report large numbers, an excellent spirit, and marked progress in the maturing of Christian character as well as in intellectual power. The desire for education is unabated, and the evangelistic opportunities offered in these schools are unsurpassed by anything of the kind elsewhere in the mission. A peculiar interest gathers about the orphanages and the hapless youth who find in them a home and comfort, education, and an outlook for the future. They respond quickly to the influences that surround them; they take kindly to the necessary discipline of the homes in which they reside; they soon become skillful in the industrial arts which are taught; their scholarship is good; and best of all, most of them are earnestly walking in the Christian life. It is no wonder that the missionaries rejoice over these homes, or that the friends in many lands who support them feel amply rewarded.

Though the payment of the indemnity is still delayed, the reasons for it remain unchanged and the demand for it is not withdrawn. We have ample reason to be satisfied with the attitude of our own government on this subject and with the services rendered by the American Embassy at the Porte, and cannot doubt that in due time, and speedily, reparation will be fully made and fresh guarantees given for the future.

THE CENTRAL TURKEY MISSION.

The force in this mission during the past year has been greatly reduced, and the burdens upon those who were in the field have been almost overwhelming. Happily, Dr. Fuller is about to resume his post in the college at Aintab much refreshed, and an associate in this work, long desired and sought, is prepared to join him.

As external pressure and the weight of calamity diminish the tendency of Gregorians to unite with Protestants in worship, and in education weakens, and a smaller attendance at church and school is reported for the year. But in so many instances has the tone of worship and the substance of the sermon in Gregorian churches become substantially evangelical as to afford large compensation for the seeming loss. From several of the churches of the mission come cheering reports of earnest spiritual life, of a new spirit of harmony and coöperation, of gifts out of poverty that abound to the praise of their liberality. There is a sad lack of preachers; twelve churches can find no one to minister in the Word to them.

The orphanages at Oorfa, Aintab, Marash, Hadjin, are among the most interesting features in the labors of the mission; those from other lands who have come to

administer this relief and superintend the homes work in such admirable harmony with the mission and its aims as to be virtually so many fresh recruits to the mission force. Beneath this kindly charity, so wisely administered, a new nation, as it were, is rising up to bless the land and to glorify God.

The higher schools of the mission attract a large body of picked youth, and prepare them for the pulpit, the school, and many other forms of honorable service. The future in this field, though not without clouds and uncertainties, is bright with promise and hope, and we do well to plan for it with large thoughts and courage undaunted.

THE PACIFIC ISLANDS.

Nowhere has the march of events within this *annus mirabilis* been more rapid or accompanied with more striking results than in the islands of the Pacific. The war with Spain, which seemed to concern only Cuba and the West Indies, was no sooner begun than the victory of May first in Manila Bay thrilled the world and opened a new chapter in the relations of our nation to the world at large. It was not ambition, or greed for territory, or any human impulse that brought our flag to Manila and has held it there these five months, the glorious symbol of liberty and a Christian civilization; it was the will of God, and we stand in awe as we think of it. A little later an American warship called at Guam in the Ladrões, and without firing a gun the governor surrenders and the stars and stripes float over the group. A little later and the Hawaiian Islands, evangelized and civilized by the missionaries of the Board, long seeking a closer union with our nation, are annexed and become a part of the territory of the United States. Within nine short weeks the American flag was raised over Hawaii, the Ladrões, the Philippines, and a pathway blazed through the midst of the Pacific from America close to the borders of China. Over this viewless highway not only the commerce of the nation may pass unchallenged and free, but the swift messengers of salvation also, the hosts of them that preach glad tidings and build the everlasting kingdom of our God. No man can forecast the future or measure the full purpose of the Almighty; and it would be presumptuous to say what shape political events may take, what is to be the permanent relation of our government to these islands of the East.

But it is not presumption to mark the steps of Divine Providence in opening new lands and peoples to the influences of Christian nations, and in facilitating the access of the gospel to the great populations of the globe. And viewed in this light the events above referred to take their place with the invention of the mariner's compass, of navigation by steam, of the discovery of America just as Protestantism was setting out on its glorious career in modern Europe, of the unveiling of Africa when the spirit of modern missions was at flood tide. Our missionary work in Hawaii, long the brightest in our annals, acquires a new and deeper significance. It is to bear, in the plans of God, not simply on the few thousands of natives there, but on the Christianization of all the islands in the great ocean beyond, on the winning at last of China's millions to our God. Our work in the Carolines and in the adjoining groups has won a fine success and justified a hundredfold all that it has cost. But in the light of these events it assumes a new character and an ampler reach, and joins on to those earlier labors in Hawaii as the prelude to Christ's victory in all the islands of the sea, and in the uttermost parts of the earth.

The fall of Manila involves the fall of the Spanish rule on Ponape, if that event has not already taken place, as the governor and garrison and ecclesiastics on Ponape all were furnished and supported and directed from Manila. With the fall of the Spanish rule on Ponape Spain disappears as a sovereign power in the Eastern Pacific, and a highway is cast up for the Kingdom of God wherever the people of

Christian lands have a will to plant it. The Board has long labored as a pioneer in these hitherto obscure and neglected places; her laborers have laid foundations strong and deep; every year has marked gains and growth, the past year no less than those that have gone before. And today, in this time of wonderful changes and boundless opportunities, we stand doubly pledged to maintain all that we have begun, to recover what we have temporarily lost, and to coöperate with any and every other society that seeks to carry the gospel in the wake of our flag to the islands and peoples dwelling in deep darkness, upon whom the light is breaking and to whom the day of redemption draws nigh.

[Secretary Barton's Department.]

THE part of the annual survey which is here presented covers the Eastern Turkey, the European Turkey, the Marathi and Madura Missions in India, the Ceylon and the Japan Missions, and the missions to Mexico, Austria, and Spain. No attempt has been made to make of uniform length the report of each mission, but salient points will be considered, even to the exclusion of much that is interesting but not peculiar to the year under review.

EUROPEAN TURKEY.

As this mission lies a part in Macedonia and so under Turkish rule, and a part in Bulgaria, it presents two divergent political aspects. The work is conducted almost exclusively for Bulgarian speaking peoples in both sections, although attention is turning more and more to the Albanians who have been neglected so long, to the shame of Christendom. In the Turkish part of the mission the political conditions do not materially differ from those which prevail upon the Asiatic side of the Bosphorus. Those who speak Bulgarian are a subject people so long as they dwell on that side of the line, and are more or less under the suspicion of the government. In Bulgaria we have a young, inexperienced but ambitious people, with a national church of which it is jealous, and which, in many respects, is its menace. Men high in the councils of the government do not hesitate to acknowledge that Bulgaria is much indebted to the missionaries of this Board for the progress it has made in many directions.

The Training School at Samokov is not adequately equipped to meet the needs of the mission. Its standard should be raised, its teaching force increased, and the entire school put upon a basis inferior to no school in Bulgaria. Its aim is to prepare a consecrated, efficient, native agency to help Bulgaria put its own institutions upon an evangelical Christian basis. The Bulgarian Evangelical Association, feeling deeply the need of greater efficiency in this school, has inaugurated a movement to raise an endowment among the Bulgarians. In their poverty it is little they can do in this respect, but the effort shows how sincerely they appreciate the need. Such a school, properly equipped and manned, would be the center of power in the evangelical work of the mission, while it would also wield a mighty influence upon the government schools, raising their standard and purifying their morality. The crown and glory of the school should be its theological department. Hitherto the young men who have taken theological courses in the United States have been of little service in evangelizing their people.

The evangelistic work of the year gives much ground for encouragement. In some sections of Macedonia the people seem especially ready to hear and quick to respond. The new station at Salonica is becoming a center of power. Under the reductions of the past two years the publication work has suffered sadly. It is

earnestly hoped that the weekly evangelical paper, the *Zornitza*, published by the mission for a score and more of years, now suspended for want of funds, can be early resumed. Its suspension has called forth a united protest not only from the evangelical Christians in Bulgaria but from many others. The departments we need just now to push in this mission are the preparation of a native agency and the formation of a Christian literature for the Bulgarian people.

EASTERN TURKEY.

In the Eastern Turkey Mission, covering an area as large as all New England, twenty-seven missionaries, including wives and single ladies, have carried on the work. Only nine of these are ordained and only ten are men. In addition to all the burden arising from residence in a country where distress and terror prevail, and where official opposition is constant, they have labored to reorganize the evangelistic work, to train the 8,000 pupils who crowd to the schools, and to shelter, succor, and instruct more than 3,000 destitute orphans whom the Lord has put into their care. Never have men and women more heroically thrown themselves into the service of their Master. There has come during the year no word of fear or discouragement. With the country far from quiet, multitudes of people in despair, and dire uncertainty overhanging all, our missionaries have taxed every resource at their command to keep every department of work in full operation, and at the same time to seize the new opportunities opened to them. Nine new missionaries have gone to this mission during the year, but four have withdrawn, making a net increase of only five, a number far too small to meet the demands of the field. While the number of pupils in the schools has not diminished, about 3,000 destitute orphans have been added, making constant demands upon the strength, care, time, and sympathy of the missionaries. It is a marvel that more of the missionaries have not succumbed under the multiplied burdens. The funds for the support of these orphans come from outside sources, but it is plain to all that the organization and supervision of the orphanages is as distinctively missionary work as anything which can be done. It is equally clear that the other work must not be neglected that these orphans may be cared for. With duties fully doubled, with only a slight increase in the available force, with financial support reduced and the missionaries conscious that they are laboring beyond the wise limit of their physical strength, they are a unit in the declaration that no step backward can be taken; that no daily service for the needy can be neglected so long as God gives strength to perform it.

Euphrates College at Harpoot, with 900 pupils in all departments, has conducted its work largely in hired houses, as no part of the indemnity for the destroyed buildings has yet been paid by the Turkish government. The schools at all of the stations are crowded, and the number might be more than doubled were there room to receive, teachers to teach them, and did they have the money to pay for their support. A limitless opportunity is before us in Turkey. God only knows what the end will be, but that end is in his hands. Today he opens before us an empire, and it is not ours to question the way he is leading. It is enough to know that he leads.

INDIA AND CEYLON.

In India and Ceylon the year under review has been one of great hardship, owing to the famine, plague, and reductions in appropriations, it being difficult to say which has been hardest to bear. The appropriations made by the Board to sustain the native agency and the schools is but a small proportion of the amount used by the missionaries for the support of the work. The government makes liberal grants to the schools; the people themselves pay most freely to support the churches

and to educate their children, and many individuals of various nationalities make personal contributions. Were it not for these outside helps, so far as we can see, a large portion of our work must have ceased. Yet with all these aids it has been a constant struggle to keep much of the work from destruction. Thirty-one ordained missionaries with their wives and the single ladies have conducted the great work of these three missions. They have had the coöperation and the assistance of nearly 1,400 trained native agents, many of whom have shown marked ability and great consecration. Over 21,000 pupils have been under the Christian instruction of these missions; in due time many of these students will join the ranks of the Christian workers and will bear their part in the Christianization of India. When we look at this large army of native workers, and the schools now established constantly adding to their numbers, we find cause for great encouragement. Prejudice against Christianity is gradually giving away. Caste strictures are becoming less binding, and little by little greater freedom is accorded. Every step in this direction means new and enlarged opportunities for Christian preaching. It seems as if the way is opening for a closer approach to the higher castes in many parts of the country. The mission schools, from the theological seminaries and colleges down to the kindergarten, are limited in the number of pupils and students only by the ability of the missionaries to receive them.

The Marathi Mission has had one of the hardest, saddest, and gladdest years in its history. For two years in succession and now entering upon its third year, the terrible scourge of the bubonic plague has counted its victims by the thousands. This followed close upon the heels of the famine which devastated many parts of this mission. Missionaries have been compelled to leave their homes because of deaths from plague within their compounds. Schools have been broken up and the calls upon the strength and sympathy of the missionaries have been unprecedented. And yet, in the midst of famine, plague and death, the numbers of inquirers after the truth have wonderfully multiplied. While exercising the greatest caution in the reception of members, yet more than three and a half times as many were received to the church as in any of the eighty-five years in the history of the mission. To a church membership of 2,749 were added 748, or over 27 per cent, and still the good work goes on. This mission will not be able to endure much longer the strain without reinforcements from America, with larger gifts. There are, indeed, at this time indications that some have reached their limit and must soon withdraw. The future Christianization of this great country is assured if we persistently hold on with faith and prayer and sacrifice. The Lord is doing his part; we must not fail to do ours.

JAPAN.

Probably no mission field in all the history of modern missions has been the source of so much rejoicing, the center of such hopes and expectations, and the cause of such keen disappointment as has the empire of Japan. Herself, her customs and her history a mystery, and her people an unsolved problem, the work was entered upon in deep uncertainty. Viewed from past experience in mission work, the first twenty-five years of Christian effort in this new land was a marvellous success. The announcement was made, and seemed to be substantiated by figures, that in less than half a century Japan would be Christianized. Mission boards and Christian men and women hastened in order that they might have a part in the early triumph. During the last ten years it has become apparent that there never was occasion for the expectations that were so enthusiastically cherished in Christendom. The Japanese were taken by us with Anglo-Saxon seriousness when they were living, speaking and acting only as Japanese. Multitudes intellectually welcomed the new

religion which the missionaries were carrying to that land, and we took that welcome as a sign of conversion. We called it a modern miracle that a race reared in paganism should in a single generation become so nearly Christian. We now see that we were mistaken in our conclusions and in our announcements. We now know that many in Japan were not seeking a religion that converts but a religion that can be adopted. When, therefore, the reaction set in and foreign ideas, including religions, became unpopular, we were sorely disappointed that in the multitude whom we had counted as Christian, there were so many who were ready to forsake their Lord. Our disappointment was so keen that we have almost failed to see the faithful many who are ready to follow their Master to the cross and tomb.

Some have said "Give up Japan because so many have proven themselves untrustworthy." As well might our divine Master have abandoned his mission because of the unfaithfulness of the twelve. The blame rests with us for counting as conversion what was only an interest in Christianity, and for expecting the ripened fruits of Christian training—stability and culture—from men who had just emerged from twenty-five centuries of paganism. We mistook self-confidence and pride for ability and permanence, and we should not blame the Japanese for our own errors in judgment and action.

The Doshisha Trustees seem to have betrayed the trust imposed in them by this Board, diverting funds given for a Christian school to the purposes of a secular institution. Our first impulse is to charge this wrong upon the entire Christian body in Japan, losing sight of the fact that, with few exceptions, this act is condemned as unsparingly by the Christians in Japan as by the Christians in America. That men are unchristian is a reason for undertaking mission work, but never for abandoning it. It may be a reason for reorganizing institutions and methods and for revising judgments, but never for curtailing the work. Our missionaries on the field urge a forward movement; inquirers are not a few; opportunities to preach the gospel are unlimited; faithful Japanese are sacrificing time, strength, and everything for the advancement of the Kingdom. Disbelief in the religions of Japan is on the increase, and it rests with Christians to say whether new Japan shall be infidel or Christian. The women of Japan, in their neglected condition, the great number of the student classes who are inquiring after truth, the reformers who desire to put their country upon a basis that will lift it into the true sisterhood of nations, the great peasant classes for whom little has yet been done, the new commerce, the new social life, the new military power, all urge us in multitudinous ways to teach them the way of the Cross, which is the way of life.

MEXICO.

Of the Mexican Mission there is little new to be said this year. It has been plainly a year of progress in nearly every department of the work. Our mission has taken a strong lead in bringing together all of the societies of young people into the one organization of Christian Endeavor. This has been accomplished, and the organization is destined to be most powerful for the evangelization of Mexico. Government officials, the public press, and the people in general are acknowledging more and more that our missionaries are conducting a legitimate work which is for the good of Mexico. Open fields on every side invite the workers. Our mission alone reaches over sixty centers where regular evangelical services are held, and the churches added to their numbers nearly ten per cent on confession of their faith. In a country where, under the auspices of the church, raffles are indulged in for the release of souls from purgatory, and the act is defended by the hierarchy, there is certainly a field for the Christian missionary. The mission is earnestly seeking for reinforcements, feeling as it does the urgency and the opportunities.

AUSTRIA.

This mission, having but one missionary, with his wife, on the ground, is conducting work at fifty different centers. This mission is a marvel for the work supported and carried on with the small amount of aid given it from the Board. There are four distinct departments of mission activity: Evangelistic, Rescue, Young Men's and Young Women's Christian Associations, and Publication. Each department is in itself a power for good, and together they are exerting a wide influence for the evangelization of the country. Little by little official opposition is breaking down and Christian institutions, upon a self-supporting and self-governing basis, are being built up. Here, too, as elsewhere, the work is not circumscribed and the calls multiply for enlargement. A church has been organized in Vienna, where there are more than 300,000 Bohemians. It seems as if the results are measured in no small degree by the money provided to send preachers of the gospel to the places in which the doors stand open and the people are ready to listen. Better support here must mean larger results.

SPAIN.

Owing to the special interest which now gathers around Spain, it seems necessary to give more space than usual to the survey of the Spanish Mission.

To the best element in our country, the war with Spain has been a war for humanity and not one of revenge or conquest. While regretting that there should ever be war, we cannot but be grateful that by it millions have been freed from tyranny and oppression, and will now enjoy the privileges of general education and religious liberty. While Cuba, Porto Rico, and possibly the Philippines, are thus rejoicing in a new-born freedom, what of Spain and her seventeen and a half millions of souls, priest-ridden like Manila, misgoverned like Cuba, and as poverty-crushed as both? Have we no special word of sympathy to offer, no new hand of help to outstretch? More people are now on the verge of starvation in Spain than were dying from want in Cuba, for whose relief war was declared. We must not lose sight of the additional fact that the same government, the same church, and the same priestly rule that made Cuba a stench to our Christian civilization and a blot upon the world's national life holds sway in Spain today. It is not too much to declare that had Christian missions begun a hundred years ago in that country, and had they been prosecuted with the vigor our faith demands, the conditions in Cuba that lead to the war and which in a great measure exist today in Spain, would not have existed, and there would have been no war. We can now forestall a similar war in the next century.

It is easy to see how we as a nation are under obligation to give a pure enlightened Christianity to the people of the territory which we have released from Spanish rule. Perhaps it is not so clear that our responsibility to disheartened, impoverished, priest-ridden, dismembered Spain has been greatly increased by the war. Should we be less generous in our mission work than were our armies in battle? Wherever the flag of truce appeared our soldiers exerted every energy to save the lives of those whom a moment before they had made every effort to slay. Thousands of soldiers will return to their homes all over Spain, and there tell the story of how their enemies supplied their needs, bound up their wounds, and showed them in a multitude of ways true Christian hospitality. Ought we not to show to those same people that the army is not more Christian than the church, and that we are not seeking to destroy Spain, but to so permeate its institutions with the gospel that gross misrule shall hereafter be impossible both at home and abroad? There are multitudes in Spain who are as dissatisfied with the corruption of the government and the life of

that country as we can possibly be. They will most cordially welcome and second any advance we may make in our efforts to introduce a pure Christianity into the political and ecclesiastical corruption which now prevails there.

Since the close of the war an educated, influential, and able Spaniard writes: "The loss of Spain's sovereignty over the Antilles, the blow that her prestige has received in the Philippines and the Islands of Oceanica, if not the complete loss of that territory also, has produced a deep impression on the Spanish people, and will bring about a change in their social, economical, political, and religious life, which change will be beneficial or harmful according to the influences that shall now be brought to bear upon public opinion. As fanaticism, infidelity, and stubborn resistance to the will of God are the real causes of my country's misfortunes, I am convinced that the remedy of its ills and the revival of its fortunes can be secured only by its acceptance of the gospel, which will secure for her a moral peace that will become the strong and enduring base of that material peace that she has now secured by the sacrifice of an important part of her territory. And besides this, the advantages gained by your nation in this war puts upon her and upon her Christian citizens a great responsibility—that of making shine with still greater brilliancy than ever before the beautiful virtue of Christian charity, and showing by this means that they did not enter upon this war with feelings of hatred and of ambition, but impelled by considerations of justice and of humanity. Now that America has been the instrument of fulfilling the justice of God, this work being accomplished, let the messenger of kindness and love come, to heal the wounded heart of the Spanish people with the medicine of the gospel."

Another Spaniard of no less learning and repute says: "The best liberal sentiment of Spain is not opposed to the gospel propaganda. On the contrary, in its own way it esteems and approves of the efforts and the sacrifices made by Christians of other countries for the evangelization of Spain. There is much reason to believe that if the representatives of the best democracy in the world and of evangelical Christianity—such as are our brethren of the United States—should withdraw their help, abandoning or reducing the work now in progress in Spain, such a decision would have a most deplorable effect and would produce the most disastrous results in the work of God in Spain. It would be a terrible blow, not given by the enemy but by its friends, and which would fill many hearts with consternation. How can it be imagined that our dear American brethren, wishing to conquer the nations for Christ, would abandon those who need to learn of Christ as much as do the inhabitants of the distant isles?"

One of Spain's brightest daughters, who bears the degree of Master of Arts from the University of Madrid, writes:—

"We cannot longer endure the stifling weight of the cloud of superstition, ignorance and degradation that rests upon the woman in Spain. We wish light! more light! We wish to help to bring it to the souls of our countrywomen. We wish that the sins committed by the Inquisition, and that the spirit of the Inquisition that lives in Spain today, should be blotted out, and that our race may be freed from that soul-destroying influence, and that God may pardon the great wrong that has been done to him and to the men and women of Spain. Turn not a deaf ear to the cry of the mothers and sisters of this land. They call on you for spiritual bread. Do not deny them."

Another educated and loyal Spaniard writes: "I believe that in those distant islands you will be able to do what the Spanish government did not accomplish in three centuries. And how could they do anything good there when in the peninsula itself they did nothing but forge chains with which to bind, and build prisons in which to kill all who should pretend to estimate things with free minds like free

men? On that free country of America, on its civil and political power, devolves the duty of assuring true liberty to Cuba, Porto Rico, the Philippines, and the other islands of those seas; and to the Christian elements of the great republic belongs the mission of taking to them the light and salvation of the Redeemer of the World. But do not forget that Spain needs the same light. Spain, my dear brethren, needs your help as never before. She needs more missionaries, pastors, evangelists, colporteurs, schools, and a great increase of evangelical literature; she needs that the life-giving influence of the gospel should circulate freely through all her being."

The International Institute for Girls which, with almost no interruption, transferred, upon the outbreak of hostilities, a few miles across the border to Biarritz, France, has stood the test of an international war and come out of it with a hold upon that country which national pride, religious prejudice and political hatred could not shake. In a country destitute of higher institutions of learning for the future home builders of Spain, this school remains intrenched in the confidence of the people as never before. During all the struggle Spanish pupils and Spanish and American teachers have worked and studied side by side without a word or even a look of unkindness, and all have been in constant and sympathetic touch with the evangelistic workers, congregations, and schools in different parts of the empire. All these, with a multitude more, expect this school and work to go on, not as it has been conducted hitherto, but with a new impulse and aspiration as much beyond the old as the present opportunity, duty, and privilege is greater than ever before.

"On to Spain" was recently the cry that pervaded our halls of legislation, and sweeping out across the water, was caught up by the men who manned our ships. Almost mingling itself with this cry of war comes to us the heart cry of multitudes in Spain, "Come over and help us." It comes from a stricken people, on behalf of a corrupt and dismembered government and an effete and powerless church. The plea is not that we interfere in the political life of Spain, but that we relax no effort to introduce the gospel leaven into its every institution. Premier Sagasta himself says, "the character of the race is the true cause of Spain's disaster." Shall we not, then, give ear to these appeals and help that unfortunate and erring country to enter upon a better life and to lay deep the foundations for a true Christian civilization. Let our watchword be, "On to Spain" with the gospel.

No brief survey can do justice to the work of the twenty missions of this Board, and upon which the sun never sets. Located in 101 different stations and working through 1,271 separate centers, there are 169 ordained missionaries, 168 wives, and 173 single women, making an American missionary force of 531, 38 of whom are physicians; 12 less missionaries than reported one year ago. In connection with this American force there are 220 ordained pastors, 477 preachers, 1,713 teachers, 260 Bible women, and 307 other native helpers, making a grand total of 2,977 trained native co-laborers, 21 more than were reported last year. There are 465 organized churches with a membership of 47,122, or an average of 100 members to each church. There are 59,701 scholars in the Sunday schools. These churches report as additions to their membership on confession of their faith 4,602 souls, a number larger than has ever been reported for any year in the history of the work of this Board. This is an increase of over ten per cent, making the present church membership 47,122. There are 18 theological schools in which 316 students are in preparation for the ministry. There are 113 boarding and high schools with an attendance of 7,029, and 1,139 common schools with 46,963 pupils, making a total under mission instruction of 56,625, the largest number ever reported from our missions. The people themselves have paid during the year for the support of their own Christian institutions the unprecedented sum of \$118,753. Comparing the wages in the Orient

and Occident, it is safe to say that this sum fairly represents in labor and sacrifice more than \$1,000,000 represents in this country, while the number of the givers is one-tenth of that of the Congregational churches of the United States.

These statements show how impossible it is to give by the means of figures even a glimpse of the volume and power of the work we are conducting. Resistless in its force, increasing in volume and momentum, breaking down opposition, continually winning adherents all because the work and the workers are owned of the Lord, our work so successfully planted is pushing on to victory, that victory which overcomes the world.

GENERAL SUMMARY, 1897-8.

Missions.

Number of Missions	20
Number of Stations	101
Number of Out-Stations	1,271
Places for stated preaching	1,617

Laborers Employed.

Number of ordained Missionaries (17 being Physicians)	169
Number of Male Physicians not ordained (besides 10 women)	11
Number of other Male Assistants	4
Number of Women (10 of them Physicians) (wives 168, unmarried 173)	341
Whole number of laborers sent from this country	531
Number of Native Pastors	220
Number of Native Preachers and Catechists	477
Number of Native School Teachers	1,713
Bible Women	260
Number of other Native Laborers	307
Total of Native Laborers	2,977
Total of American and Native Laborers	3,508

The Churches.

Number of Churches	465
Number of Church Members	47,122
Added during the year	4,602
Whole number from the first, as nearly as can be learned	143,392
Number in Sunday Schools	59,701

Educational Department.

Number of Theological Seminaries and Station Classes	18
Students for the Ministry	316
Boarding and High Schools	113
Number of Pupils in these Schools (males 3,454, females 3,575)	7,029
Number of Common Schools	1,139
Number of Pupils in Common Schools	46,963
Whole Number under instruction	56,625
Native Contributions, so far as reported	\$118,753

**SUMMARY OF THE REPORT OF THE TREASURER OF THE
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1898.**

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	\$11,007.76	
Mission to East Central Africa	9,082.16	
Zulu Mission	30,989.19	
Mission to European Turkey	30,720.64	
Mission to Western Turkey	76,819.77	
Mission to Central Turkey	26,725.44	
Mission to Eastern Turkey	53,542.07	
Marathi Mission	61,295.19	
Madura Mission	55,519.62	
Ceylon Mission	12,682.01	
Foochow Mission	25,457.43	
South China Mission	3,375.48	
North China Mission	54,177.96	
Shansi Mission	17,068.99	
Mission to Japan	79,092.68	
Sandwich Islands	6,225.00	
Micronesia Mission	26,779.07	
Mission to Mexico	19,336.59	
Mission to Spain	13,854.99	
Mission to Austria	9,264.56	
	<hr/>	\$623,016.60

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	20,973.26
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Pub- lishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary mem- bers, donors, etc.)	\$11,062.23	
Less amount received from subscribers	\$3,748.74	
and for advertisements	869.18	
	<hr/>	4,617.92
		6,444.31
All other publications	\$4,403.17	
Less amount received from sales	84.12	
	<hr/>	4,319.05
		10,763.36

Cost of Administration.

Department of Correspondence	\$12,668.76	
Treasurer's Department	6,492.09	
New York City	2,204.93	
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates), Total	<hr/>	6,250.84
		27,616.62
Balance for which the Board was in debt September 1, 1897		45,130.50
		<hr/>
		\$727,500.34

RECEIPTS.

Donations as acknowledged in the <i>Missionary Herald</i>	\$483,988.15
Legacies as acknowledged in the <i>Missionary Herald</i>	187,729.11

Interest on General Permanent Fund	11,291.72	
Gain on Temporary Investments	4,200.00	
		\$687,208.98
Balance for which the Board is in debt August 31, 1898		40,291.36
		<u>\$727,500.34</u>

BEQUEST OF MRS. C. L. A. TANK.

Balance of the bequest August 31, 1897	\$16,061.00
Expenditures during the year as follows:	
For Bridgman School at Peking	700.00
Balance now at the credit of the Bequest	<u>\$15,361.00</u>

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

This Fund amounts, as last year, to	<u>\$240,734.22</u>
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PERMANENT FUND FOR OFFICERS.

This Fund amounts, as last year, to	\$60,208.00
The income of this Fund, applied to salaries, was	<u>3,362.98</u>

WILLIAM WHITE SMITH FUND.

This Fund amounts, as last year, to	<u>\$30,859.38</u>
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts, as last year, to	<u>\$25,000.00</u>
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund amounts, as last year, to	<u>\$32,327.62</u>
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HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts, as last year, to	<u>\$5,000.00</u>
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MISSION SCHOLARSHIPS.

This Fund amounts, as last year, to	<u>\$9,215.14</u>
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C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts, as last year, to	<u>\$3,000.00</u>
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts, as last year, to	<u>\$2,000.00</u>
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MARASH THEOLOGICAL SEMINARY FUND.

This Fund amounts, as last year, to	<u>\$1,800.00</u>
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund amounts, as last year, to	<u>\$10,000.00</u>
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FOOCHOW COLLEGE PROFESSORSHIP ENDOWMENT.

This Fund for salary of a professor in Foochow College	<u>\$10,000.00</u>
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JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund September 1, 1897, was	\$7,552.69
Added during the year	75 00
	<u>\$7,627 69</u>

BLANK MEMORIAL FUND.

This Fund amounts, as last year, to	<u>\$2,000.00</u>
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ATTEBURY FUND.

This Fund amounts, as last year, to	<u>\$4,750.00</u>
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NORTH CHINA COLLEGE ENDOWMENT.	
This Fund amounts, as last year, to	\$10,000.00
WILLIAMS HOSPITAL ENDOWMENT.	
This Fund amounts, as last year, to	\$3,000.00
C. F. GATES MARDIN HIGH SCHOOL SCHOLARSHIP.	
This Fund amounts, as last year, to	\$1,160.10
PEARSON DORMITORY FUND.	
This Fund amounts, as last year, to	\$5,000.00
KHOOVLOO AID SOCIETY.	
The amount of this Fund, September 1, 1897, was	\$1,316.44
Added during the year	40.00
	\$1,356.44
SECOND CHURCH, AINTAB.	
The amount of this Fund, September 1, 1897, was	\$3,063.36
Added during the year	120.00
	\$3,183.36
FAPAZIAN SCHOOL, AINTAB.	
The amount of this Fund, September 1, 1897, was	\$1,335.67
Added during the year	40.00
	\$1,375.67

Boston, Mass., September 27, 1898.

FRANK H. WIGGIN, *Treasurer.*

LETTERS FROM THE MISSIONS.

Mission to Spain.

SPAIN FOR THE GOSPEL.

MR. GULICK writes strongly from Biarritz in reference to the promising opportunity for work in Spain:—

“‘Surely the isles shall wait for me and the ships of Tarshish first.’ Oh, the ships of Tarshish! If some have been destroyed, others have been saved. We pray not that these may be destroyed, but, rather, that they shall be the nucleus for the new navy of New Spain. Has Spain lost ships and men and territory? Even so, she has not lost all; and if that which is left to her can be won to the gospel the prophecy will be fulfilled, and her coming history will be more glorious than that of the centuries that are passed.

“Elements of hope are not lacking. With this paper I send messages of greeting and of appeal from the pastors

in connection with the American Board who for many years have been honored co-laborers with us in the gospel at the important stations of Santander, Bilbao, San Sebastian and Zaragoza.

“Knowing the natural enthusiasm that there will now be among missionary-spirited American Christians to enter those Roman Catholic fields that have fallen into their hands as one of the results of the war, they foresee a possibility of a somewhat corresponding tendency on their part to slacken their efforts for Spain, with whom they have been in combat. They urge that the very fact that God has permitted them to take to themselves so large a part of Spanish territory, and after a struggle that has destroyed so much of the public property of the Spanish people, in itself makes a claim upon the American Chris-

tians greater than ever before to give to them the blessings of the gospel. To us, as American missionaries to Spain, it seems simply impossible that the Christians at home can *now* think of doing less than before for the spiritual and moral good of that people who has suffered so terribly at our hands in the stress of war. Shall we be content to show to them less generosity in the field of missionary activity than we have shown to them on the field of battle? And shall we show less prowess in our campaign against the spiritual enemies in their land with whom we are in mortal struggle than we have in the use of worldly weapons of warfare?

"It has been argued with some force that a union of Spanish and American arms to wage a war against a common foe in the Philippines would not be safe nor practicable; but our experience for twenty years and more has proven that there is an element in Spain itself that will work loyally and enthusiastically and successfully with American forces under the gospel banner and against the traditional foes of the country entrenched in ignorance and fanaticism. Our prayer is that that alliance, so happy in its results hitherto, may be strengthened, rather than weakened, now in the time of Spain's greatest need — and perhaps, also, of her greatest opportunity."

East Central African Mission.

A GROWING WORK.

THERE is much need of reinforcement in this mission. Dr. and Mrs. Thompson ought to have a furlough, but as yet no way of providing for the medical work of the mission can be found so that Dr. Thompson can leave. Mr. and Mrs. Wilder, who sought rest and health in Natal, have returned to Mt. Silinda. The mission is crying out for help. Miss Gilson writes of the outlook:—

"I find the work here growing both in interest and in encouragement. The growing interest in my little family of Europeans for work being done among the natives promises much for the future. At their own request the older girls spend an hour every Sabbath afternoon with the wife of one of the Zulu evangelists, learning to read the Zulu Testament, that they may be able to teach the people upon their home farms after leaving school. It seems significant that the father of one of my girls has named his farm 'Lindley,' after the town in the Free State which was named for our Dr. Lindley.

"The kraal school gives me even greater satisfaction this term than last.

The numbers in attendance have increased and the average is much higher. Usually at this season the fathers have made the cutting of the mgoza an excuse for keeping their children at home. One can scarcely wonder, for the grain is not much larger than mustard seed and each head is cut with a knife. This year, however, when our boys go along through the kraals, the children leave their work and go with them to the kraal. The two boys who are teachers work in the morning two hours before school, and are hard at work as pupils for three hours. At half-past eleven they start for their walk of four miles, and these short winter days they are not back until dark.

"We have been having two weeks of very cold weather. Last night it rained, and today I have not been warm even though near a fire most of the time. I suggested to one of the boys this morning that perhaps they had better not go. His respectful but firm 'We will go' settled the matter. As yet they have no school building. One most gratifying result of this school is the increased attendance at the Sabbath services held at this kraal."

Madura Mission.**PASUMALAI SEMINARY.**

DR. JONES reported in July that the seminary year had brought in a new class of nine good and promising students:—

"This makes the school larger by two students than it was at the close of last term—being twenty-two students—besides the more than a dozen wives who also do good and faithful class work. I am delighted to get back to my class work and to feel that I am face to face with the problem—the very center of it, indeed—of the redemption of this district.

"Our old and faithful native brother, Barnes, who has taught in the seminary since its organization (more than fifty years ago) and has been the pastor of this church since its organization (about twenty-seven years ago) is now retiring under the infirmities of age. He has done a long and strong and faithful life work, and he retires with the esteem and

affection of all. I only wish that we had raised many more, or even a few, like him in this mission. Alas, how few they are of his stamp!

"I am growing more and more nervous in reference to the support of the seminary as the months pass by. I am spending every month nearly three times the amount granted by the Board for the support of it. The assistance which I received from friends at home last year is not, by any means, forthcoming this year, and so I am in serious straits.

"I do not wish to be complaining all the time, and yet the present situation is very conducive to the production of what seems like a complaint. In other words, I am in a serious pinch and do not know what to do—whether to wait in faith or to send most of the students home. Alas! that this problem should so seriously confront one almost every year, and never greater than at this time. Is there no hope for help anywhere?"

Foochow Mission.**FURTHER ADDITIONS.**

LAST month many additions were reported to the churches in the Foochow Mission, and Mr. Beard, writing July 9, says:—

"The 'fifth moon' communion in this station closes tomorrow with the communion at Sang Tung Gio. The examination was held yesterday afternoon and seven were admitted. In the five churches about one hundred persons have asked to be received. Sixty-seven will have been received. Sixty-seven more names on the record book of the church! What a pleasure it would be to know that they were every one written in the Lamb's Book of Life! But God graciously takes care of that.

"I have been very much impressed and very much pleased at both Sang Tung Gio and Au Ciu, the two youngest church organizations, to see the care with which the members considered the case of each candidate for admission. In the past I have been obliged at times to act the part of master instead of teacher and refuse to admit some whom the church members wished to receive. At this examination I could not have asked for greater care.

"The Au Iong Die people have rented an adjoining shop, torn out partitions, and so enlarged the chapel that they will be able to accommodate nearly two hundred instead of less than a hundred, as before."

Shansi Mission.**A JOYFUL EXPERIENCE.**

THE following letter from Mr. Atwood, dated in February last, but delayed in some way in transmission, is of so much interest that it must be given now. He writes:—

"It is with deep joy and satisfaction that I am able to write that the song of joy of the summer time is turned into a song of praise to the Lord of the harvest for the things he has done for us. The closing months of fall found us with our home chapel completed, and by Chinese New Year the tile floor was dry enough to use and we were actually seated in it during our station class meetings. The daily evening meetings in the waiting-room of the dispensary led up to these larger meetings in the chapel, where the probationers and baptized had been invited for a two weeks' study of the truth. The evangelist from Tai-ku, Mr. Liu, was with us and preached 'in the demonstration of the Spirit and with power.' Morning and evening services were held daily and the classes in the study of the truth occupied the available time between. Faithful work was done in these classes, the interest increasing to the end. Most of the funds for the expense of board had been subscribed beforehand by the converts, so that we were relieved of the financial burden of the work.

"Sunday, February 6, might well be called a 'red letter day' in the history of this station, when our new chapel, with its annex of dispensary and waiting-room for the women was packed nearly full with interested listeners, and at the close of the service twelve men, heads of families, received the rite of baptism, and in the afternoon the celebration of the Lord's Supper was observed, when between thirty and forty

baptized male members partook of the communion. It was an inspiring sight and filled us with great hope for the future.

"Quite a number were advised to wait a few months longer testing before receiving the rite of baptism, and in all probability there will be as many more in the fall prepared to receive baptism. We are now planning for church organization at the time of the annual meeting of the mission here in April.

"Several incidents during the meetings attested the power of the Spirit's presence, and subsequent results we feel are sure to follow in many cases. One young man, of some prominence in the city, brought his household gods and ancestral tablets and burned them before the congregation in the chapel stove. At a later meeting Mr. Hau, a sorcerer, brought his stock in trade of sign books, chart, and all the paraphernalia of the black art—a great pile tied up in a square cloth—and also burned them before the congregation, after making a confession of his sin and taking a manly stand for the Lord Jesus. As the hope of his gains from this source is gone he plans to open a small store of his own, and will try, by the help of God, to live an honest life. Such signs as these give us great courage to take hope and go forward, for it is evident that 'His arm is not shortened that he cannot save.'"

At a later date Mr. Atwater, in view of what has transpired, says that "new days have come in Shansi. The church is really taking root in many places." He refers to a communion season at which a young man was greatly moved at the sight of the breaking of the bread and the pouring of the wine in commemoration of Christ's death, so that he wept audibly.

MISCELLANY.

BIBLIOGRAPHICAL.

Fellow Travellers. A Personally Conducted Journey in Three Continents, with Impressions of Men, Things, and Events. By Rev. Francis E. Clark, D.D., President of the World's Christian Endeavor Union. New York, Chicago, Toronto: F. H. Revell Co.

Dr. Clark's remarkable gifts as a sightseer combine with his exceptional opportunities as a traveler and his deep interest in missions to make this an all-round book, attractive alike to all classes of readers. He disclaims attempting in these pages a connected narrative, and gives instead some of those more intimate glimpses of foreign life which his relation to Christian Endeavor Societies the world around enabled him to obtain.

It will be a special pleasure to all who love our missions and their workers to look through the eyes of Dr. Clark into those far-off homes and upon the ever-growing communities gathered out of heathenism into the fold of Christ.

The book should have an immense circulation. For picturesque description and for earnest and helpful reflection, as well as for valuable information, it is worthy of its author.

The Story of John G. Paton, told for Young Folks: or, Thirty Years among South Sea Cannibals. New York: A. C. Armstrong & Son. \$1.00.

This volume is a condensation by Dr. Paton's brother of the larger work which had such an extraordinary sale in Great Britain and America. It is issued in popular form, at the low price of \$1.00, that it may reach a great number of young people who will be truly delighted with the story of the brave missionary. Nothing could be better for young people than this volume. The illustrations are many, and are certainly graphic, and we have no doubt they will add greatly to the attractions of the book, but we frankly confess that many of them are not to our liking.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the work of the new year upon which the Board is now entering; for the deepening of the impressions made at the recent annual meeting; for the anointing of the Holy Spirit to rest upon Christians at home and abroad; and for a special blessing to attend the Forward Movement now to be inaugurated. (See "Minutes" of the Meeting.)

DEPARTURES.

September 12. From Vancouver, Miss Abbie G. Chapin, returning to the North China Mission.

October 8. From New York, Rev. Henry S. Barnum, D.D., and wife, and Miss Susan C. Hyde, returning to the Western Turkey Mission.

ARRIVALS IN THE UNITED STATES.

October 1. At San Francisco, Rev. Henry Fairbanks and wife of the Marathi Mission.

October 15. At Boston, Dr. Burt N. Bridgman and wife of the Zulu Mission.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.	
Bangor, Friend,	5 00
Boothbay Harbor, Emily D. Thorpe,	5 00
Brewer, 1st Cong. ch.	14 00
Brooksville, Cong. ch., Rev. G. A. French,	1 00
Brownville, Cong. ch.	9 00
Cumberland Mills, Warren Cong. ch.	3 10
East Orrington, Y.P.S.C.E., toward support Rev. J. K. Greene, D.D.,	4 00
Portland, St. Lawrence Cong. ch.	15 00
Searsport, 1st Cong. ch.	10 47
South Otisfield, Union Cong. ch.	5 00
Washington, Cong. ch.	10 00
Wilton, Cong. ch.	11 00

Windham, Cong. ch.	18 00
Yarmouth, 1st Parish ch.	15 00 — 125 57

NEW HAMPSHIRE.

Barnstead, Rev. W. H. Woodsum,	5 00
Epping, Cong. ch.	11 50
Goffstown, Cong. ch., Lydia P. Grant,	.20
Hampton, Y.P.S.C.E., 10, and member, 12, both for native preacher, Madura,	22 00
Hillsboro Bridge, Friend,	1 00
Nashua, Pilgrim Cong. ch.	73 55
Newcastle, Cong. ch.	7 63
North Hampton, Cong. ch.	24 30

Pelham, Friend,	20 00
Peterboro, Union Cong. ch.	10 75
Portsmouth, E. R. Kimball,	50 00
Seabrook and Hampton Falls,	
Cong. ch.	5 00
Stratham, Cong. ch.	18 50
Webster, 1st Cong. ch.	1 50—250 93

Legacies.—Exeter, Mrs. Anna W. Chadwick, add'l,

5 00

256 53

VERMONT.

Bridport, Cong. ch.	12 30
Dorset, Mrs. M. B. Fuller,	5 00
East Burke, Cong. ch.	3 63
Essex, Cong. ch.	2 06
Fairhaven, 1st Cong. ch.	10 05
Georgia, Cong. ch. and Sab. sch.	10 00
Ludlow, Cong. ch.	1 00
Randolph Centre, Cong. ch.	13 00
Rupert, Cong. ch.	38 50
South Royalton, Cong. ch.	4 00
Thetford, 1st Cong. ch.	27 45
West Brattleboro, Cong. ch.	45 00
West Enosburg, Edna L. Wilcox,	2 70
Williston, Cong. ch.	28 70—203 30

Legacies.—Plainfield, Sarah S. Kinney, by Lewis C. Batchelder, Adm'r,

17 96

221 35

MASSACHUSETTS.

Abington, 1st Cong. ch.	11 38
Amesbury, Union Cong. ch.	6 00
Andover, Friend,	10 00
Ashby, Cong. ch.	9 66
Berkley, 1st Cong. ch.	5 00
Boston, First Parish ch., Charles-	
town, 72; Y.P.S.C.E. of Park-st.	
ch., for native helpers, 50; Boyl-	
ston ch., Jamaica Plain, 2; South	
Evan. ch., West Roxbury, 25;	
Pilgrim Y.P.S.C.E., toward sup-	
port Dr. F. C. Wellman, and to	
const. with other dona., W. W.	
BURNHAM, H. M., 15; Friend,	
5; W. S. Pearson, 5; Ludwig	
Gerhard, 2,	176 00

Boxford, Cong. ch.

65 00

Braintree, 1st Cong. ch., Storrs Ladies' For. Mis. Soc., to const. with other dona., ELIZA S. AR-

43 00

Brookline, Harvard Cong. ch.

144 55

Cambridgeport, Pilgrim Cong. ch.

10 00

Chester Centre, Cong. ch.

3 43

Chesterfield, Cong. ch.

3 20

Conway, Rev. E. F. Hunt, for the

2 50

Debt,

8 00

Cummington, C. E. P.

6 84

Everett, 1st Cong. ch., member, 5;

1 84

Mystic Side, Cong. ch., 1 84;

Fitchburg, Rolls to one Cong. ch.,

53 09

53 09; Rev. and Mrs. John Wood,

10,

Harvard, Rev. C. C. Torrey,

10 00

Hamilton, Y. P. S. C. E. of 1st

27 00

Cong. ch.

1 56

Hanover, 2d Cong. ch.

28 86

Hyde Park, 1st Cong. ch.

26 25

Lincoln, Cong. ch.

15 42

Littleton, Cong. ch.

75 00

Lynn, Central Cong. ch., toward

14 75

support Mrs. C. R. Ashdown,

100 00

Mansfield, Cong. ch.

10 00

Maynard, Cong. ch.

45 22

Milton, 1st Cong. ch., for the Debt,

20 17

New Bedford, Trinitarian Cong. ch.

250 00

Newton, Eliot Cong. ch.

167 74

Newton Centre, 1st Cong. ch.

100 00

North Abington, Lewis A. Crossett,

to const. MARY L. CROSSETT,

H. M.,

100 00

Norwood, 1st Cong. ch., 5; do.	
Y.P.S.C.E., for native preacher,	
Fochow, 2.50,	7 50
Peabody, West Cong. ch.	5 41
Raynham, 1st Cong. ch.	4 00
Shrewsbury, Cong. ch.	7 00
South Byfield, Cong. ch., Friend,	1 00
South Dartmouth, Cong. ch.	5 00
South Framingham, Grace Cong. ch.	98 03
South Hadley, 1st Cong. ch.	11 50

Springfield, Hope Cong. ch., 43.08;

Olivet Cong. ch., to const. with other dona., MRS. ESTHER JANE DILLINGHAM, H. M., 36.87;

Swedish Cong. ch., 2.95; Mrs.

W. H. Haile, for the Debt, 50,

Sterling, Cong. ch.

Stockbridge, Cong. ch.

Sunderland, Cong. Sab. sch.

Sutton, Cong. ch.

Taunton, West Cong. ch.

Topsfield, Cong. ch.

Waltham, Mrs. Susan C. Warren,

West Boxford, Rev. C. L. Hubbard,

Westfield, 2d Cong. ch.

West Gloucester, Rev. Temple Cutler,

West Medford, Cong. ch.

West Newton, Pax,

West Springfield, Ashley School and

Charitable Fund,

Williamstown, Church of Christ in

the White Oaks,

Winchendon, 1st Cong. ch., of which

20.37 m. c., and 7.30 Extra Cent-a-

day Band,

Worcester, Union Cong. ch., toward

support Rev. James C. Perkins,

150; Piedmont Cong. ch., 50;

Plymouth Cong. ch., 37.81; Old

South Cong. ch., Friend, for mis-

sions in China, 10, and India, 10,

257 81—2,539.65

Legacies.—Boston, Justin S. Am-

brose, add'l, less expenses,

Monson, William S. Nichols, add'l,

Newburyport, Julia N. Balch, by

Abiel Abbot, Ex'r,

Worcester, Harriet W. Damon, by

Samuel Jennison and William S.

Barton, Ex'r's, add'l,

800 00—1,369 03

3,908 68

RHODE ISLAND.

Central Falls, Cong. ch.	101 01
Providence, Union ch., for support	
of missionary in Micronesia, 30;	
Central ch., Mrs. H. Z. Carpen-	
ter, 25,	55 00—156 01

CONNECTICUT.

Bozrah, Cong. ch.	2 00
Bristol, Cong. ch.	50 00
Chester, Cong. ch.	23 20
Cornwall, 2d Cong. ch.	34 41
Colchester, 1st Cong. ch.	11 65
Danbury, Cong. ch.	10 11
Danielson, Y. P. S. C. E., for native	
preacher, Marathi,	40 00
East Hartford, 1st Cong. ch., 1; H.	
D. Olmstead, 15,	16 00
Hadlyme, R. E. Hungerford, 10;	
Clara S. Warner, 5,	15 00
Hartford, 1st Cong. ch.	50 00
Higganum, Cong. ch.	34 00
Kent, 1st Cong. ch.	15 38
Manchester, Mrs. Lucy J. Ford,	500 00
Meriden, 1st Cong. ch., to const.	
Mrs. E. W. PIERCE and Mrs. H.	
M. BILLARD, H. M.,	108 90
Middletown, 1st Cong. ch.	28 27
Millford, E. B. Platt,	5 00
Millington, Cong. ch.	1 00
New Haven, Danish Free ch., 5.55;	
Centre ch., Friend, 5; Mission-	
ary, 2,	12 55

North Madison, Cong. ch.	13 58
North Windham, Cong. ch.	2 26
Norwich, Park Cong. ch.	100 00
Plymouth, Cong. ch.	11 00
Simsbury, 1st Church of Christ,	44 00
Southport, Mrs. Eliza A. Bulkley,	
150; Mrs. Edwin S. Waterman,	
100,	250 00
South Windsor, 2d Cong. ch.	26 17
Stamford, Mrs. Charles B. Allyn,	5 00
Terryville, Cong. ch.	54 56
Trumbull, Cong. ch.	7 71
Wallingford, Annie E. Peck, for the	
Debt,	6 00
Waterbury, Friend of Missions,	10 00
Westchester, Cong. ch.	2 90
Westford, Church of Christ,	13 00
West Suffield, Cong. ch.	4 00
Wethersfield, Elizabeth L. Tillotson,	
for the Debt,	1 00
Whitneyville, C. W. Brock,	5 00
—, Friend,	10 00—1,524 25

NEW YORK.

Barryville, Cong. ch.	2 21
Binghamton, Plymouth Cong. ch.	5 00
Bridgewater, 1st Cong. ch.	15 75
Brooklyn, Puritan Cong. ch., 100.58;	
Miss. F. D. Fish, 5, and Miss J.	
M. Fish, 1,	106 58
Buffalo, Niagara-sq. People's ch.	1 71
Currytown, One who loves the	
American Board, for Medical	
Missions in Marsovan,	25 00
Eldred, Rev. and Mrs. J. F. Whit-	
ney,	5 00
Middletown, 1st Cong. ch.	12 97
Mt. Sinai, Cong. ch.	10 37
Newark Valley, Cong. ch., to const.	
Rev. A. Y. Wilcox, H. M.,	50 00
Wellsville, Mrs. Farr's S. S. class,	
for printing Gospels for China,	2 00—236 50

NEW JERSEY.

Closter, 1st Cong. ch.	7 00
Hoboken, Norwegian Free ch.	5 00
Woodbridge, 1st Cong. ch.	5 00—17 00

PENNSYLVANIA.

Lansford, Ladies' Mis. Soc., toward	
support Rev. Mark Williams,	
Philadelphia, Central Cong. ch., of	
which 25 toward support Rev. W.	
P. Elwood,	10 00
Slatingson, Welsh Cong. ch.	373 91
Williamstown, 1st Cong. ch.	3 00
Wyalusing, Friend,	3 00
	15 00—404 91

NORTH CAROLINA.

Kernersville, Martha F. Humphrey,	
5; Lilla M. Harmon, 1,	6 00

FLORIDA.

Tangerine, Harriet B. Marot and	
Mae Chamberlain,	20

TENNESSEE.

Pleasant Hill, Friend,	15 00
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INDIANA.

Angola, Cong. ch.	1 25
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MISSOURI.

Bonne Terre, 1st Cong. ch.	10 00
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OHIO.

Amherst, Cong. ch.	13 00
Cleveland, Rev. H. C. Haydn,	25 00
Greenwich, Anna M. Mead,	1 50
Jewell, T. P. Goddard,	100 00
Lafayette, Cong. ch.	5 43
Lexington, Cong. ch.	19 00
Lindsey, Two Friends, for native	
preacher, Madura,	28 62
Mansfield, 1st Cong. ch.	98 60
Marietta, 2d Cong. ch., 2.65; Moss	
Run ch., 2.45,	5 10
Oberlin, Rev. T. W. Woodside, 15;	
Mrs. E. B. Clark, 10,	25 00
Painesville, Cong. ch., add'l,	5 00
Stanleyville, Cong. ch.	1 00
Sullivan, Cong. ch.	5 27
Wayne, 1st Cong. ch.	15 00
Wellington, 1st Cong. ch.	43 43—390 95

ILLINOIS.

Bunker Hill, Cong. ch.	31 50
Chicago, 1st Cong. ch., 37.35; 2d	
Cong. ch., 23.53; 1st Evan. Luth.	
Cong. ch., 10; R. N. Harris, 10,	80 88
Glenbeulah, J. H. Austin,	5 00
Hinsdale, Cong. ch.	18 36
Lake Forest, Rev. W. A. Nichols,	10 00
Marseilles, Dr. R. S. Baughman,	51 00
Moline, 2d Cong. ch.	5 00
North Aurora, Cong. ch.	2 25
Oak Park, 1st Cong. ch., George	
Walker, 30; 2d Cong. ch., 1.50,	51 50
Roscoe, Cong. ch.	9 75
Waverly, Cong. ch.	5 56—270 60

MICHIGAN.

Ann Arbor, R. G. Lyon,	10 00
Chelsea, Cong. ch.	15 85
Corinth, 1st Cong. ch.	1 70
Dorr, 1st Cong. ch.	4 60
Flat Rock, Cong. ch.	2 30
Frankfort, W. H. M. U.	2 00
Greenville, 1st Cong. ch.	30 21
Hilliards, Cong. ch.	7 50
Hopkins Station, Cong. ch.	17 00
Imlay City, 1st Cong. ch.	16 50
Jackson, 1st Cong. ch.	149 85
Joyfield, Friend,	1 00
Lansburg, Cong. ch.	6 90
Lansing, Plymouth Cong. ch.	45 30
Lewiston, Cong. ch.	6 00
Mackinac Island, Friend, for work	
in Turkey,	10 00
Pinckney, Cong. ch.	5 50
Portland Rev. I. Terborgh,	5 00
South Frankfort, Friend,	2 00
Standish, Cong. ch.	1 50
Three Oaks, Cong. ch.	62 91
Victor, 1st Cong. ch.	2 38
Wolverine, Cong. ch.	4 00—400 10

WISCONSIN.

Bristol and Paris, Cong. ch.	17 00
British Hollow, T. Davies, to const.	
Rev. ROBERT TITMARCH and	
Rev. F. W. SCHOENFELD, H. M.	100 00
Brodhead, Cong. ch.	32 00
Elroy, Plymouth Cong. ch.	5 00
Green Bay, 1st Presb. ch.	36 05
Janesville, 1st Cong. ch.	50 00
Leeds, Cong. ch.	2 00
Prentice, Cong. ch.	5 00
Union Grove, Cong. ch.	31 85—278 90

IOWA.

Buffalo Centre, Cong. ch.	3 65
Cedar Rapids, Cong. ch., through Rev. G. E. White,	5 00
Church, Mary Meckfessel,	3 30
Des Moines, Plymouth ch., 4.45;	
German Cong. ch., 3.27,	7 72
Hawarden, Cong. ch.,	5 00
Kingsley, Cong. ch.,	11 00
Macksburgh, John W. Hammond,	1 00
Manson, Cong. ch.,	16 61
Muscatine, M. E. ch., through Rev. G. E. White,	5 00
Newell, Cong. ch.,	21 43
Swanton, Cong. ch.,	1 55
Traer, Friend of the cause,	25 00—106 26

MINNESOTA.

Anoka, Cong. ch.	3 92
Excelsior, Cong. ch.	14 40
Granite Falls, Cong. ch.	10 27
Northfield, Cong. ch.	64 92
Owatonna, Cong. ch.	42 08
Winona, 1st Cong. ch.	25 00—100 59

Legacies.—Winona, G. F. Hubbard,

1,250 33
1,510 92

KANSAS.

Argentine, 1st Cong. ch.	1 05
Clay Centre, Cong. ch.	1 00
McPherson, Cong. ch.	17 00—19 05

NEBRASKA.

Butte, Zion's German Cong. ch.	2 25
Cambridge, 1st Cong. ch.	8 47
Crete, Rev. L. P. Matthews,	5 00
Danbury, 1st Cong. ch.	3 84
Monroe, Cong. ch.	1 00
Scribner, Mrs. Hattie A. Bowles,	10 00
Valley, George Osborne,	2 00
Virginia, Friend,	50 00
Wattsville, Cong. ch.	2 00—84 56

CALIFORNIA.

Berkeley, Lorin Park Cong. ch.	8 05
Cloverdale, Cong. ch.	40 00
Crockett, Cong. ch.	1 00
National City, Cong. ch.	2 00
Riverside, 1st Cong. ch.	44 80
San Bernardino, 1st Cong. ch.	5 00
San Francisco, W. L. Irvine,	1 00
Santa Cruz, Cong. ch.	30 50
Santa Rosa, Cong. ch.	10 95—143 30

OREGON.

Bethany, A friend near Damascus,	10 00
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COLORADO.

Rico, People's Cong. ch.	15 40
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WASHINGTON.

Colfax, Cong. ch.	7 00
Ritzville, German Zion ch., 15.80;	
George Spanyer, 10,	25 80
Spanaway, Cong. ch.	1 00—33 80

SOUTH DAKOTA.

Creshard, Cong. ch.	1 50
Waubay, 1st Cong. ch.	12 75—14 25

IDAHO.

Boise, Cong. ch.	11 00
Weiser, Cong. ch.	3 75—14 75

ARIZONA.

Prescott, 1st Cong. ch.	20 00
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OKLAHOMA.

Kingfisher, Beulah Cong. ch.	3 15
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HAWAIIAN ISLANDS.

Honolulu, Mrs. M. S. Rice, for work among the Armenians,	300 00
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FOREIGN LANDS AND MISSIONARY
STATIONS.

NORTH CHINA.—Paoing-fu, Rev. and Mrs. Horace Tracy Pitkin	450 00
WEST CENTRAL AFRICA.—Bail- undu, Church,	10 00—460 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	5,200 00
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FROM WOMAN'S BOARD OF MISSIONS FOR THE
PACIFIC.

Miss Bessie B. Merriam, Treasurer,	612 05
For teacher Gilbert Islands,	25 00—637 05

MISSION SCHOOL ENTERPRISE.

VERMONT.—Charlotte, Cong. Sab. sch., 2; East Burke, Cong. ch., 1.37; South Royal- ton, Y. P. S. C. E., 5,	8 37
MASSACHUSETTS.—Dartmouth, Maple-st. Cong. Sab. sch., 50; Everett, Mystic Side Cong. Sab. sch., 6; Fall River, Central Cong. Sab. sch., 25; Lynn, Y. P. S. C. E. of North Cong. ch., 2; Springfield, East- ern-ave. Cong. Sab. sch., for Marathi, 10; Taunton, Y. P. S. C. E., 3, and Junior do., 5; Warren, Prim. Dept. for Japan, 3.95; Westhampton, Cong. Sab. sch., 26.04,	130 99
RHODE ISLAND.—Slateraville, Y. P. S. C. E.	1 00
CONNECTICUT.—Danbury, 2d Cong. Sab. sch., 10; Enfield, 1st Cong. Sab. sch., 25; Hartford, Warburton chapel, 6.68; Meri- den, 1st Cong. Sab. sch., 50; Monroe, Cong. Sab. sch., 5; Nepaug, Y. P. S. C. E., 5; Salisbury, Cong. class for China, 8.30,	109 98
NEW YORK.—Deer River, Y. P. S. C. E., 2.75; Sidney, Y. P. S. C. E., 10,	12 75
FLORIDA.—St. Petersburg, Y. P. S. C. E., 1.01; Tavares, Y. P. S. C. E., 98c.	1 91
OHIO.—Cleveland, 1st Cong. Sab. sch.	15 18
ILLINOIS.—Dundee, Y. P. S. C. E., 2; Henry, Y. P. S. C. E., 5; Moline, Y. P. S. C. E. of 1st Cong. ch., 5; Oak Park, 2d Cong. Sab. sch., 4.54,	16 54
MICHIGAN.—New Haven, Cong. Sab. sch., 2.71; Three Oaks, Y. P. S. C. E., 6; do., Cong. Sab. sch., 5,	13 71
WISCONSIN.—Prentice, Cong. Sab. sch., 1; Ripon, Y. P. S. C. E., 1,	2 00
MINNESOTA.—New Brighton, Y. P. S. C. E. of 1st Cong. ch., for Bulgaria,	1 75
IOWA.—Dubuque, 1st Cong. Sab. sch., 3.26; Nora Springs, Y. P. S. C. E. Con- vention, through Rev. G. E. White, 10; Sioux Rapids, Y. P. S. C. E., 4,	17 26
NEBRASKA.—Cambridge, 1st Cong. ch.	12 41
	343 83

MICRONESIAN NAVY.

MAINE.—Island Falls, Jun. C. E. S., 1; Kennebunk, Sab. sch. of Union Cong. ch., 10; Waterville, Cong. Sab. sch., 9.50, and Jun. C. E. S., 2	
NEW HAMPSHIRE.—Barnstead, Marie E. Woodsum, 5; Jaffrey, Cong. Sab. sch., 10	
VERMONT.—Jericho Centre, Cong. Sab. sch.	
MASSACHUSETTS.—Bridgewater, Central- sq. ch., 10; Lincoln, T. O., 1; Orleans, Cong. Sab. sch., 10	
CONNECTICUT.—Meriden, 1st Cong. Sab. sch.	
FLORIDA.—Lake Helen, Cong. Sab. sch.	
MINNESOTA.—Northfield, Cong. ch., of which 5 for Caroline Islands	
OREGON.—Bethany, German Cong. ch.	
WISCONSIN.—Rosendale, Cong. Sab. sch.	

22 50
15 00
3 55
21 00
10 00
1 00
10 00
2 00
3 84
88 89

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Portland, Liber Y. P. S. C. E., for Lee Fund	
ILLINOIS.—Amboy, Y. P. S. C. E., for Larkin Fund, 10; Chicago, Y. P. S. C. E. of Millard-ave. Cong. ch., for do., 20; Moline, Y. P. S. C. E. of 1st Cong. ch., for do., 5; Mount City, Y. P. S. C. E. for do., 2.50; Peoria, Howe Y. P. S. C. E. of 1st Cong. ch., for do., 10; Rock Falls, Y. P. S. C. E., for do., 5; South Chicago, do., for do., 10; Winnebago do., for do., 5	
MICHIGAN.—Belding, Y. P. S. C. E., for Lee Fund	
IOWA.—Bear Grove, Y. P. S. C. E., for White Fund, 5; Cedar Rapids, do. of 1st Cong. ch., for do., 12; Dubuque, do. of 1st Cong. ch., for do., 10; Edgewood, do., for do., 5; Gilbert Station, do. of 1st Cong. ch., for do., 5; Lemars, do. for do., 10; Manchester, Young Men of Y. P. S. C. E., for do., 5; Stuart, do., for do., 12.62	
MINNESOTA.—Madison, Y. P. S. C. E., for White Fund	
WISCONSIN.—Oshkosh, Y. P. S. C. E. of Plymouth Cong. ch., for Olds Fund	
KANSAS.—Blue Rapids, Y. P. S. C. E., for Bates Fund, 2.99; Herndon, do., for do., 6.32	
NEBRASKA.—Arberville, Y. P. S. C. E., for Bates Fund, 10; Clay Centre, do., for do., 4.28; Crawford, do., for do., 2.75; Fort Calhoun, do., for do., 15; Fremont, do. of 1st Cong. ch., for do., 10; Friend, do., for do., 3; Omaha, do. of Hillside Cong. ch., for do., 5	
COLORADO.—Manitou, Y. P. S. C. E., for Albrecht Fund	
WASHINGTON.—Deer Park, Y. P. S. C. E., for support Rev. H. D. Goodenough,	

5 00
67 50
10 00
64 62
5 00
10 00
9 31

ADDITIONAL DONATIONS FOR SPECIAL
OBJECTS.

VERMONT.—Georgia, Cong. ch. and Sab. sch., for work, care Rev. A. W. Clark	
MASSACHUSETTS.—Auburndale, Mrs. George M. Adams, for use of Mrs. George M. Rowland, 13.25; Boston, C. S. Cook, for work, care Rev. R. A. Hume, 100; Fitchburg, Y. P. S. C. E., for student, Madura, 15; Hyde Park, Y. P. S. C. E., for work, care Miss Ellen M. Stone, 12; Salem, Mary E. Godden, for pupils, care Miss M. L. Daniels, 65; Springfield, Friends, for use of Mrs. E. B. Haskell, 5	

13 50

and for Miss E. T. Maltbie, 44; White
Oaks, Huckleberry pickers, for Ordoe ch.,
6; Winchendon, North ch., Children's
Mission Band, for use of Miss E. M.
Blakely, 5; Worcester, Charles H. Morgan,
for hospital work, care Rev. Dwight
Goddard, 150; ———, Friend for hospital,
care Dr. F. C. Wellman, 50

465 25

CONNECTICUT.—Hartford, Friends for Ruk
primer, 50; New Britain, 1st Church of
Christ, for pupil, care Rev. C. F. Gates,
30; New London, Chinese Sab. sch. of
1st Church of Christ, for work, care
Rev. C. A. Nelson, 10; Rockville,
Mrs. L. R. Bill, for native helper, care
Rev. James H. Roberts, 20; Southport,
A. L. Hill, for pupil, care Rev. W. P.
Elwood, 15

131 00

NEW YORK.—Centreport, Jeannette Carter,
for pupil, care Miss M. M. Patrick, 10;
Clifton Springs, Charles P. W. Merritt,
for work, care Miss M. S. Morrill, 17;
Greenport, Y. P. S. C. E. of Suffolk
Co., for Zornitza, 3.45; New York, Friend,
for Ruk primer, 10; Rose Valley, Edna F.
Osborn, for pupil, care Rev. H. C. Hazen, 5,
New Jersey.—Glen Ridge, Cong. ch., T.
M. Nevius, for Bible reader, care Rev. E.
P. Hoiton, 40; East Orange, Y. P. S. C. E.
of 1st Cong. ch., for work, care Rev. W. S.
Dodd, 15.31

45 45

55 31

ALABAMA.—Montgomery, Jun. C. E. S.,
2.28, and a teacher, 2.72, for use of Miss
C. Shattuck

5 00

MISSOURI.—La Belle, H. B. Yacoubi, for
Bible and school work at Albistan

63 00

OHIO.—Oberlin, Student Volunteers, for
house for Rev. G. L. Williams

31 90

ILLINOIS.—Charleston, N. C. Ikwayan, for
pupils, care Rev. W. A. Farnsworth, 60;
Chicago, Ladies' Soc. of Puritan ch., for
native worker, Marathi, 10

70 00

MICHIGAN.—Monroe, Anna Ferris, for
work, care Mrs. M. E. Bissell

10 00

IOWA.—Eldora, Charles McKeen Duren,
for student Anatolia College, 25; Musca-
tine, through Rev. George E. White, for
use of Rev. E. Riggs, 5.38

30 38

WISCONSIN.—West Superior, City Mission
Sab. sch., Class of Boys, for use of Miss
C. A. Nason

22 00

WASHINGTON.—Tacoma, Friend, through
Rev. W. C. Merritt, for work, care Mrs.
A. H. Smith

1 03

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For pupil Inanda Seminary	22 00
For outfit Mrs. R. S. Stapleton	75 12
For use of Miss M. L. Daniels	41 00
For work, care Mrs. E. S. Hume	30 00
For use of Miss M. S. Morrill	77 31
For addition to school building, Bombay	2,568 05
For use of Rev. J. H. Roberts	25 00—2,838 48

From WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

For work, care the Misses Wyckoff	11 00
For work, care Mrs. G. E. White	10 40
For use of Miss E. S. Hartwell	10 00—31 40

3,813 70

Donations received in September	18,550 54
Legacies received in September	2,742 92
	21,293 46

For Young People.

ATHENS AND THE GREEKS.

BY REV. L. S. CRAWFORD, OF TREBIZOND.

BEFORE starting upon a trip to Athens in Greece let us read together, from Acts 17:15-34, of Paul's first visit to that city. Had we gone there a few years ago we should not have found the market place, for portions of the old city had been buried for many years, and not until recently has the debris been dug away, bringing to light many of the old streets and parts of the old buildings. They also found many of the marble images, the idols which made Paul feel so sad as he saw the people worshipping them.

In visiting Athens you will hear the people speaking Greek, and when you see the signs over the stores in Greek, and hear the newsboys and the bootblacks and the vegetable sellers all calling out in Greek, you will no longer think that Greek is a dead language.

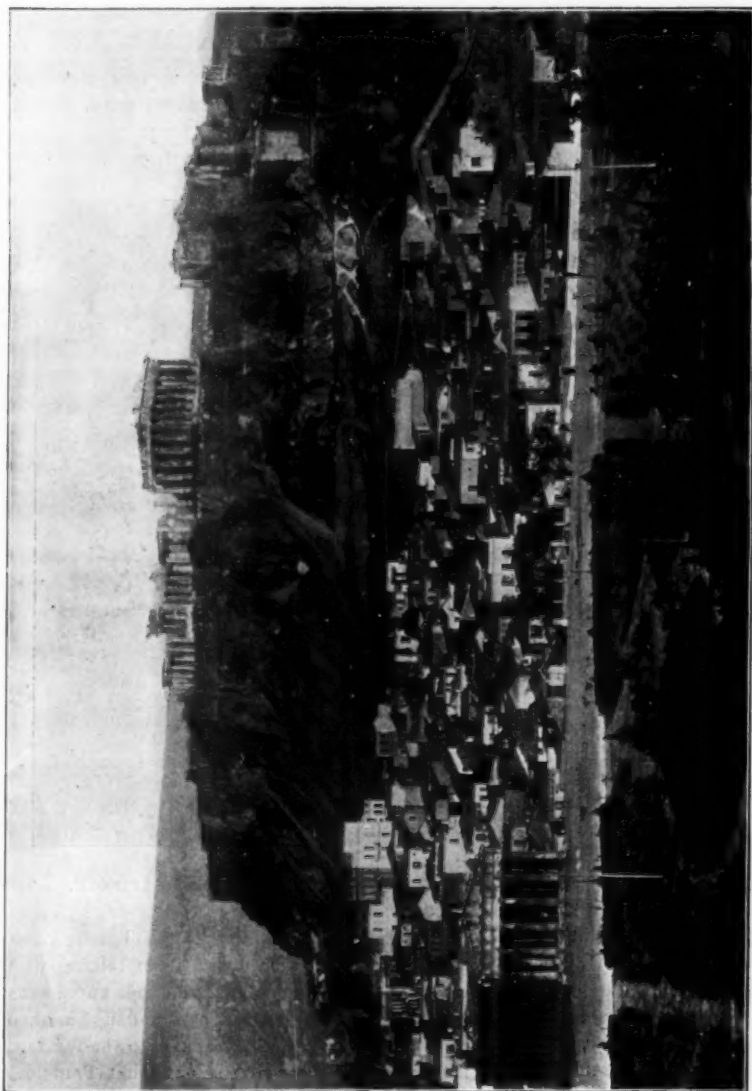
Among the first places to be visited is the Areopagus, which means, Mars' Hill. When the ancient Athenians wanted to give a person a full and complete trial they took him to the court of "Mars' Hill." That is what the highest court in Athens today is still called, "Areopagus." Paul had been talking with the Jews in their synagogues, and with other people in the shops and stores and along the streets and in the squares of the city and under the olive and sycamore trees, and the philosophers and students, who had heard from others, or some of them had perhaps heard themselves, what Paul had said, decided that he should come before the judges at the high court of Mars' Hill. And this chapter in the Acts tells us how beautifully Paul spoke, showing these Greeks that the marble statues they worshiped were not really



GREEK GIRL, WITH DISTAFF AND SPINDLE.

gods. And the thirty-fourth verse tells us that one of the Areopagites, Dionysius, was glad to have Paul come and tell them of the one true God.

Just back of the market and beyond Mars' Hill was the Acropolis of



MODERN ATHENS, WITH THE RUINS OF THE PARTHENON.

Athens, and you can now go in through the ancient gates and up the old marble steps where crowds of Athenians used to go. And upon the top of the Acropolis you can see the ruins of the great Parthenon, dedicated to the

virgin Athena, or Minerva. One thing the Athenians used to do every year, when in a great procession they came up to this temple, was to put a new and beautiful robe upon the large statue of Minerva, made of gold and ivory, which stood within the temple. Then there was, outside the Parthenon, another great statue of Minerva made of the bronze spoils taken from the Persians at Marathon, and a little further away an olive tree which was sacred to the virgin Minerva, because, as they say, she planted it there. And now there is a little olive tree growing on that spot, which the Greek keeper will tell you is sacred to the Virgin Mary, for when the Greek nation accepted Christianity they kept many of the old forms and rites which they had had as idolaters. The Virgin Mary took the place which the virgin Minerva (or Athena) had held; the picture of St. Nicholas, instead of the image of Neptune, is seen in all the Greek sailing vessels; and in the Greek churches today, while you do not see statues and images of the old heathen gods and goddesses, you find in their places painted pictures of the apostles and others, whom they worship as saints.

But that which will interest you most are the signs now remaining of the successive changes in the religious uses of the Parthenon. We have spoken of the original purpose for which it was erected, viz., for the worship of Athena (Minerva), and now we see faded pictures on the walls, which, after a thousand years, are still plain enough and their colors still bright enough to show how the former heathen temple was converted into a Greek church. Afterward, in 1204, it became a Roman Catholic church, but in the fifteenth century the Turks, who had conquered all Greece, made the Parthenon into a mosque, and there is still standing a part of the minaret from the top of which the muezzin gave the call to prayer five times each day. After the Greek revolution the Turks withdrew from Athens, in 1833, and the Parthenon once more came into the possession of the Greeks.

Some of us, as we stood in these ruins, silently speaking to us of the overturning and the passing away of so many old forms of religion, could not but encourage one another with the assurance that the worship of our Lord and Master is to abide, for "he is to reign forever and ever." And we began to sing Luther's grand old hymn, the English of which is "A mighty fortress is our God." Just as we had finished the last verse, an old custodian stepped up and said in Greek, "It is forbidden to worship." We quietly departed, but we knew that he who was in the days of Paul "the unknown God," he who in his true and most lovely character is still unknown to most of the Athenians, we knew that he would not forbid us.

But before we say "good-by" I must tell you why we have invited you to visit Athens. Please do not get so interested in the past that you will forget the present, for we want you to meet some of the people who now live in that old city, and we want you to take hold and help make the future of the Greeks more glorious than their past.

You must visit the evangelical church near the ruins of the temple of Jupiter Olympus and you must join with them in singing the translation of so many of our best hymns, but you will find the people mourning the recent death of their young pastor, a recent graduate from Marsovan Seminary, who,

like Paul's friend Aquila, came from Pontus. From the family of Dr. Kalopothakes, and from the numerous other interesting friends who assemble there, you will hear about the great number of Bibles distributed in the army during the war a year ago, and you will learn all about the work among the little folks and the grown folks in different parts of Greece. Dr. Kalopothakes will tell you how, sixty years ago, Mr. Houston and Mr. Leyburn came from his home in old Sparta and opened schools for the Spartan boys and girls, and we shall hear a great deal about Dr. Jonas King, who, when a boy, used to live in Hawley, Mass. They will tell us, too, of Dr. Riggs and Mr. Benjamin and others who have done a great deal for the Greeks.

Sometime you ought to cross over to Smyrna and Thyatira and see the



GREEK PEASANTS OF THESSALY, UNDER OLIVE TREES.

Greek friends there, and then you must surely go on to Constantinople and hear from Dr. Riggs himself and from other American and Greek friends of what is being done among the Greeks of the Black Sea coast and in other parts of Asia Minor. And some of you will perhaps stay and help on the good cause, for we want to open college settlements and to enlarge our school and other work. And those of you who return to stay in America will not forget that you, too, like Paul, are debtors to the Greeks, and you will give a little more generously and pray a little more earnestly in order that God's good work among them may not stop, as some fear it will unless you do something, but that it may increase more and more.

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-ninth Annual Meeting in the Park Congregational Church, Grand Rapids, Mich., October 4, 1898, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

Maine.

Rev. William P. Fisher, Brunswick.
Jonathan L. Jenkins, D.D., Portland.
Hon. Egerton R. Burpee, Bangor.
James G. Merrill, D.D., Portland.

Massachusetts.

Daniel L. Furber, D.D., Newton Centre.
Elnathan E. Strong, D.D., Auburndale.
Judson Smith, D.D., Boston.
Charles A. Dickinson, D.D., Boston.
G. Henry Whitcomb, Worcester.
Rev. John R. Thurston, Whitinsville.
Charles H. Daniels, D.D., Newton.
James L. Barton, D.D., Newton Centre.
Frank H. Wiggin, Boston.
Samuel B. Shapleigh, Allston.
Charles E. Swett, Winchester.
Edward Whitin, Whitinsville.

Rhode Island.

Herbert J. Wells, Kingston.

Connecticut.

Frank Russell, D.D., Bridgeport.
Chester D. Hartranft, D.D., Hartford.
Russell T. Hall, D.D., Greenwich.
Charles M. Lamson, D.D., Hartford.
James B. Williams, Glastonbury.
Rev. James W. Bixler, New London.

New York.

D. Willis James, New York City.
Edward N. Packard, D.D., Syracuse.
Henry A. Stimson, D.D., New York City.
Charles C. Creegan, D.D., New York City.
Franklin S. Fitch, D.D., Buffalo.
Lucien C. Warner, M.D., New York City.
Robert R. Meredith, D.D., Brooklyn.
Rev. Charles H. Dickinson, Canandaigua.
Rev. William H. Hobbs, Warsaw.
Guilford Dudley, Poughkeepsie.
Rev. Willard B. Thorp, Binghamton.
Rev. William H. Pound, Cortland.

New Jersey.

William Hayes Ward, D.D., Newark.
Rev. Harlan P. Beach, Montclair.

Ohio.

Charles F. Thwing, D.D., Cleveland.
Casper W. Hiatt, D.D., Cleveland.
Henry M. Tenney, D.D., Oberlin.
Joseph C. Noyes, Cincinnati.
Rev. Charles S. Mills, Cleveland.

Illinois.

Eliphalet W. Blatchford, Chicago.
Frederick A. Noble, D.D., Chicago.
Moses Smith, D.D., Glencoe.
Franklin W. Fisk, D.D., Chicago.
Joel K. Scarborough, Payson.
Samuel W. Eaton, D.D., Roscoe.
William H. Rice, Chicago.
G. S. F. Savage, D.D., Chicago.
Alexander R. Thain, D.D., Chicago.
E. F. Williams, D.D., Chicago.
William A. Waterman, D.D., Chicago.
Julian M. Sturtevant, D.D., Evanston.
Edward H. Pitkin, Ridgeland.
Rev. A. N. Hitchcock, Ph.D., Chicago.
John E. Bradley, LL.D., Jacksonville.
H. T. Lay, Kewanee.
Jean F. Loba, D.D., Evanston.
David Fales, Lake Forest.
Rev. Joseph H. Selden, Elgin.

Michigan.

James B. Angell, LL.D., Ann Arbor.
Hon. Byron M. Cutcheon, Grand Rapids.
Rev. William H. Warren, Lansing.
George Parsons, Watervliet.
Frank D. Taylor, Detroit.
Nehemiah Boynton, D.D., Detroit.
Willard G. Sperry, D.D., Olivet.
E. F. Grabill, Greenville.
Dan F. Bradley, D.D., Grand Rapids.

Wisconsin.

Edward D. Eaton, D.D., Beloit.

George H. Ide, D.D., Milwaukee.
John M. Whitehead, Janesville.
Eugene G. Updyke, D.D., Madison.

Minnesota.

James W. Strong, D.D., Northfield.
David N. Beach, D.D., Minneapolis.
George R. Merrill, D.D., Minneapolis.
Rev. William H. Laird, Winona.
Prof. Arthur H. Pearson, Northfield.

Iowa.

Motier A. Bullock, D.D., Iowa City.
Alvah L. Frisbie, D.D., Des Moines.
S. F. Smith, Davenport.
Rev. Frank N. White, Burlington.
E. S. Miller, Des Moines.

Missouri.

Michael Burnham, D.D., St. Louis.
Henry Hopkins, D.D., Kansas City.
Pres. Homer T. Fuller, Springfield.

North Dakota.

Rev. George B. Barnes, Wahpeton.

Idaho.

Augustus G. Upton, D.D., Weiser.

California.

Leavitt H. Hallock, D.D., Mills College.
George C. Adams, D.D., San Francisco.

MALE HONORARY MEMBERS RE-
PORTED AS PRESENT.

Massachusetts.

Rev. C. A. White, Princeton.
Rev. A. P. Davis, Wakefield.
Joseph W. White, Wakefield.

Connecticut.

Rev. G. F. Waters, Glastonbury.
N. H. Whittlesey, D.D., New Haven.
Rev. A. H. Norris, Torrington.

Tennessee.

Rev. A. A. Myers, Cumberland Gap.

Ohio.

A. H. Currier, D.D., Oberlin.
Prof. G. Frederick Wright, Oberlin.
Rev. W. S. Bugbey, Marysville.
Rev. F. D. Kelsey, Toledo.
Edward West, Wellington.

Indiana.

Rev. F. E. Bigelow, East Chicago.
Rev. F. E. Knopf, Elkhart.

Illinois.

Rev. J. T. Blanchard, Aurora.
Rev. K. A. Burnell, Aurora.
Simeon Gilbert, D.D., Chicago.
Rev. Frank F. Lee, Chicago.
Rev. Henry Willard, Chicago.
Rev. J. A. Adams, Chicago.
J. E. Roy, D.D., Chicago.
Rev. J. H. Selden, Elgin.
Rev. Sidney Strong, Oak Park.
W. A. Nichols, D.D., Lake Forest.
Rev. H. A. Kern, Rock Falls.
Rev. W. W. Leete, Rockford.

Michigan.

Rev. A. L. Reynolds, Adrian.
J. W. Bradshaw, D.D., Ann Arbor.
Rev. C. F. Patchell, Bay City.
Rev. L. E. Brown, Bedford.
Rev. H. S. Mills, Benzonia.
Rev. Bastian Smits, Charlotte.
Rev. W. B. Williams, Charlotte.
Rev. J. S. Edmunds, Chelsea.
Rev. J. P. Barrett, Covert.
H. P. DeForest, D.D., Detroit.
Rev. J. W. Sutherland, Detroit.
George M. Lane, Detroit.
Rev. E. W. Miller, Douglas.
Rev. W. R. Yonker, Eaton Rapids.
William C. North, Freeport.
Rev. D. A. Richardson, Grand Haven.
S. M. Wright, Grand Haven.
Rev. Richard Lewis, Grand Haven.
Rev. W. A. Elliott, Grand Ledge.
Rev. F. E. York, Grand Rapids.
Rev. G. A. Pollard, Grand Rapids.
D. B. Kidder, Hopkins.
Rev. Edwin More, Jr., Hancock.
Rev. F. W. Bush, Hopkins Station.
C. B. Stowell, Hudson.
Rev. George R. Foster, Jackson.
Rev. W. E. Strong, Jackson.
Rev. C. W. Burt, Joppa.
Rev. C. F. Swift, Lansing.
Rev. E. B. Allen, Lansing.
Rev. J. P. Sanderson, Lansing.
Rev. William Ewing, Lansing.
Rev. E. P. Stone, Lapeer.
Rev. John Clafflin, Leslie.
Rev. M. J. Sweet, Merrill.
Rev. A. D. Whaley, Moline.
Rev. C. E. Rose, Newaygo.
Rev. G. M. Manarian, Newnica.

Rev. J. C. Cromer, Owosso.
 Rev. M. M. Martin, Ovid.
 Rev. W. C. Allen, Pontiac.
 Rev. C. Finster, Rockford.
 Rev. W. H. Hannaford, Salem.
 Rev. J. W. Savage, Stanton.
 Rev. C. D. Banister, Thompsonville.
 Rev. J. A. Barnes, Union City.
 Rev. F. J. Estabrook, Vermontville.
 Rev. F. A. Stephens, Vernon.

Wisconsin.

Rev. C. C. Cambell, Hartford.
 Rev. Robert C. Dennison, Janesville.
 Judson Titsworth, D.D., Milwaukee.
 Rev. S. S. Matthews, Milwaukee.
 Charles H. McIntosh, River Falls.
 Rev. William Crawford, Sparta.
 Rev. John W. Moore, Trevor.

Iowa.

Rev. J. M. Hulbert, Clinton.
 S. W. Pollard, Postville.

Kansas.

Rev. W. H. Walker, Emporia.

South Dakota.

Rev. Julius Stevens, Bryant.

Colorado.

Rev. Henry H. Walker, Boulder.

MISSIONARIES PRESENT.

Rev. S. C. Pixley, Zulu Mission.
 Rev. T. W. Woodside and wife, West Central Africa.
 Rev. H. C. Haskell, D.D., European Turkey.
 Rev. F. L. Kingsbury, M.D., European Turkey.
 Mrs. J. W. Baird, European Turkey.
 Rev. Geo. E. White, Western Turkey.
 Rev. Alex. MacLachlan, Western Turkey.
 Rev. J. L. Fowle, Western Turkey.
 Rev. L. S. Crawford, Western Turkey.
 Miss Mary E. Brewer, Western Turkey.
 Rev. L. O. Lee, D.D., Central Turkey.
 Miss Charlotte D. Spencer, Central Turkey.
 Rev. R. M. Cole and wife, Eastern Turkey.
 Rev. G. P. Knapp, Eastern Turkey.
 Rev. Richard Winsor, Marathi.
 Rev. T. S. Smith, Ceylon.
 Mrs. Alice G. Gulick, Spain.
 Mrs. F. M. Price, Micronesia.
 Miss A. E. Abell, Micronesia.
 H. T. Whitney, M.D., Foochow.
 Rev. Geo. M. Gardner, Foochow.
 Rev. F. W. Davis, Shansi, China.
 Mrs. W. S. Ament, North China.
 Rev. E. G. Tewksbury, North China.
 Rev. J. H. Pettee, D.D., Japan.
 Rev. Otis Cary, Japan.
 Miss J. A. E. Gulick, Japan.
 Miss Elizabeth Torrey, Japan.

President Rev. C. M. Lamson, D.D., took the chair, read the Scriptures and offered prayer. The hymn "The Church's One Foundation" was sung.

The Minutes of the last meeting were read.

Gen. B. M. Cutcheon extended a welcome on behalf of the churches of Grand Rapids, to which the President responded.

The President appointed the following:—

Committee on Nominations.—Rev. F. S. Fitch, D.D., Gen. B. M. Cutcheon, Rev. George C. Adams, D.D., Edwin Whitin, Esq., Rev. Charles H. Dickinson.

The President also nominated the following Committee and it was constituted:

Business Committee.—Rev. George H. Ide, D.D., H. J. Wells, Esq., Rev. J. W. Bixler, Rev. W. E. Strong, Rev. J. W. Sutherland.

Committee of Arrangements.—Rev. Dan F. Bradley, D.D., Rev. R. M. Higgins, H. J. Hollister, Esq., Gen. B. M. Cutcheon, Dr. James Gallup.

Secretary Daniels read the report of the Prudential Committee on the Home Department.

Treasurer Wiggin presented the report of the financial affairs of the Board, with certificates of the auditors. Remarks were made by Vice-President James.

The Committee on the Treasurer's Report presented its report through its chairman, Col. T. J. Borden, and it was accepted.

Secretary Smith read that part of the Annual Survey relating to the missions in the Pacific Islands, China, Africa, Western and Central Turkey.

Prayer was offered by Rev. George C. Adams, D.D., and adjournment was taken to half-past seven o'clock.

TUESDAY EVENING.

The President took the chair at 7.30 o'clock. A hymn was sung. A message to Ex-President R. S. Storrs, proposed by the President, seconded by Mr. Blatchford, was ordered to be sent.

Scripture was read by Rev. Otis Cary of Japan, and prayer was offered by E. W. Blatchford, Esq.

The sermon was preached by Rev. R. R. Meredith, D.D., of Brooklyn, N. Y., from the text, Luke 4: 18: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor."

Prayer was offered by the President, and adjournment was taken until 9 A.M.

WEDNESDAY MORNING.

The President took the chair at 9 o'clock. A hymn was sung, and prayer was offered by the Hon. George Parsons.

The Minutes of yesterday's sessions were read.

The Coöperating Committee of the District of the Interior reported through Rev. J. F. Loba, D.D.

The Nominating Committee reported through Dr. F. S. Fitch the following committees, and they were appointed:—

Committee on Home Department.—President C. F. Thwing, D.D., Hon. George Parsons, Rev. J. R. Thurston, S. W. Pollard, Esq., Rev. George E. White.

Committee on Missions in Secretary Smith's Department.—Rev. C. A. Dickinson, D.D., Rev. F. S. Fitch, D.D., Rev. L. O. Lee, John J. McWilliams, Esq., J. C. Noyes, Esq.

Committee on Missions in Secretary Barton's Department.—President C. D. Hartranft, D.D., Rev. C. S. Mills, President J. B. Angell, LL.D., Rev. James H. Pettee, D.D., John M. Whitehead, Esq.

Committee on the Treasurer's Department.—Dr. L. C. Warner, Edwin Whitin, Esq., E. W. Blatchford, Esq., S. B. Shapleigh, Esq., Herbert J. Wells, Esq.

Secretary Barton read that part of the Annual Survey relating to the missions in Japan, Ceylon, India, Eastern and European Turkey, and Papal Lands.

Addresses were made by Mrs. Alice Gordon Gulick and Rev. H. A. Stimson, D.D., and prayer was offered by Rev. George E. White.

Rev. C. C. Creegan, D.D., for Dr. L. C. Warner, of New York, presented the report of the Coöperating Committee of the Middle District.

Secretary Daniels presented a special paper upon "Young Manhood and Womanhood in the Missionary Work."

Addresses were made by Rev. M. Burnham, D.D., and Rev. H. P. Beach, and adjournment was taken to 2 P.M.

WEDNESDAY AFTERNOON.

The President took the chair at two o'clock, and prayer was offered by Rev. E. W. Miller.

The Nominating Committee reported the following committees, and they were appointed:—

Committee on Place and Preacher.—Rev. E. F. Williams, D.D., Rev. C. W. Hiatt, D.D., Rev. L. H. Hallock, D.D., Rev. James L. Fowle, J. B. Williams, Esq.

Committee on Nomination of Officers.—Rev. James G. Merrill, D.D., E. W. Blatchford, Esq., Rev. H. P. DeForest, D.D., Prof. A. H. Pearson, Guilford Dudley, Esq.

Mr. E. W. Blatchford reported for the committee appointed last year on the paper from the Prudential Committee on the Business Features of the Board's work.

Remarks were made by Mr. D. Willis James, Dr. L. C. Warner, Gen. B. M. Cutcheon, Rev. L. H. Hallock, D.D., Rev. J. H. Ross, E. H. Pitkin, Esq., Rev. J. H. Selden, D.D., and Rev. D. N. Beach, D.D.

A telegram of respect and sympathy was received from the General Association of California.

A telegram was read from Ex-President Storrs, D.D.

The report of the Deputation to China was presented in print, and a paper was read by Secretary Smith on the "Missionary Outlook in China."

An address was made by Mrs. W. S. Ament, of Peking, and Rev. H. P. Beach. Adjournment was taken to 7.30 P.M.

WEDNESDAY EVENING.

Vice-President James took the chair at 7.30 o'clock. The Scripture was read by Rev. T. B. Hyde, of Toronto, President of the Congregational Foreign Missionary Society of Canada, who also led in prayer.

The Business Committee reported, recommending the setting apart of the first half-hour of Thursday morning's session for general discussion, the speakers to be limited to five minutes each.

Addresses were made by Rev. E. G. Tewksbury, of North China, Dr. H. T. Whitney, of Foochow, President E. D. Eaton, D.D., and Rev. F. A. Noble, D.D.

Adjournment was taken to 9 o'clock A.M.

THURSDAY MORNING.

The President took the chair at nine o'clock. Prayer was offered by Rev. J. P. Barrett.

The Minutes of the sessions of yesterday were read.

Remarks were made by Rev. W. H. Walker, Rev. M. A. Bullock, D.D., Rev. D. A. Richardson, Rev. D. F. Bradley, D.D., E. H. Pitkin, Esq., Rev. A. R. Thain, D.D., E. F. Grabill, Esq., President Homer T. Fuller, and Rev. J. F. Loba, D.D.

Subscriptions were made, pledging \$3,500 for the salary and expenses of a special agent of the Board to conduct a Forward Movement, and the following resolution was adopted:—

Resolved, That a *Forward Movement* be inaugurated under the conduct of an Advisory Committee to be appointed by the chairmen of the several Coöperating Committees, to consist of at least two members from each of the Coöperating Committees, and to have power to enlarge its number and fill vacancies. This committee shall employ a special agent, with such assistants as may be necessary, to develop interest in Foreign Missions among the churches, and especially to secure the adoption of missionaries by particular churches, individuals, and families. This Advisory Committee will coöperate with the Prudential Committee. Pending the organization of the Advisory Committee Messrs. E. H. Pitkin, E. P. Burpee, and Dr. L. C. Warner are appointed a Provisional Committee, to exercise the functions of the Advisory Committee, their special service to cease when the Advisory Committee is constituted.

The Committee on New Members was increased by the addition of Rev. W. H. Ward, D.D., Rev. F. A. Noble, D.D., W. H. Rice, Esq., Rev. J. G. Merrill, D.D., and Rev. J. R. Thurston, on the nomination of the chair.

The report of the Committee on the Home Department was presented by President C. F. Thwing D.D. Remarks were made by Rev. J. L. Thurston.

Prayer was offered by Rev. J. L. Jenkins, D.D.

The report of the Committee on the Missions in Secretary Smith's Department was presented in part by Rev. C. A. Dickinson, D.D., who made an address. The second part of the report was offered by Rev. F. S. Fitch, D.D., who also spoke.

Addresses were made by Rev. L. O. Lee, of Marash, Turkey, Rev. S. C. Pixley, of the Zulu Mission, and Mr. K. A. Burnell.

Report of the Committee on the Missions in Secretary Barton's Department was presented in part by President Hartranft, of Hartford Theological Seminary, who made an address.

Rev. C. S. Mills presented the second part of the report, and made an address, as did also Rev. J. H. Pettee, D.D.

Adjournment was taken till after the communion service.

THURSDAY AFTERNOON.

The Board united with the churches of Grand Rapids in the celebration of the Lord's Supper, Rev. H. C. Haskell, D.D., of the European Turkey Mission, and Rev. S. C. Pixley, of the Zulu Mission, presiding.

The President took the chair at three o'clock. Prayer was offered by Rev. W. H. Walker.

The Committee on New Members presented its report through Rev. E. N. Packard, D.D., offering the resignations as corporate members of Rev. T. E. Munroe, of Ohio, Rev. C. E. Wright, of Minnesota, F. W. Carpenter, Esq., of Rhode Island, and Rev. George H. White, of Iowa, which were accepted.

The death of Rev. S. G. Buckingham, D.D., Hon. Rowland Hazard, N. F. Dixon, Esq., Hon. Calvin T. Hulburd, Samuel Holmes, Esq., and Dexter H. Richards, Esq., was announced. The committee nominated the following new corporate members, who were elected, after remarks by President Fuller, Dr. Daniels, and Dr. Hallock:—

Rev. Edward G. Porter, Rev. G. R. W. Scott, H. H. Proctor, Esq., Henry S. Lee, Esq., Massachusetts; Rowland G. Hazard, Esq., Rev. Wallace Nutting, Rhode Island; Dyer B. Holmes, Esq., New York; William H. Lambert, Esq., Pennsylvania; William W. Mills, Esq., Ohio; Rev. J. E. Snowden, Iowa; Rev. Calvin B. Moody, Margaret J. Evans, Minnesota.

The Committee on Place and Preacher reported through Rev. E. F. Williams, D.D., recommending Providence, R. I., as the place of next meeting, the date to be fixed in the first or second week in October, and Rev. George C. Adams, D.D., to be the preacher, with Rev. Edward C. Moore, D.D., of Providence, as alternate.

The following Committee of Arrangements for the next meeting was appointed: Rev. J. G. Vose, D.D., Rev. Edward C. Moore, Rev. Wallace Nutting, D.D., Rev. F. B. Pullan, Rev. E. T. Root, Rev. Alexander MacGregor, Rev. T. C. McClelland, John W. Danielson, Thomas B. Stockwell, John F. Huntsman, W. P. Chapin, D. L. Goff, H. J. Wells.

An address was made by Rev. T. W. Woodside, of West Africa.

The President nominated the following:—

Committee on New Members.—Rev. W. H. Ward, D.D., Rev. H. M. Tenney, D.D., Rev. W. A. Hobbs, Hon. S. F. Smith, and they were appointed, Rev. W. H. Davis, D.D., Charles H. Hulburd, Esq., and Rev. W. E. Park, D.D., being the members of the present committee who are continued.

The Committee to nominate officers of the Board for the ensuing year presented a report, which was accepted, and the following officers were elected:—

<i>President.</i>	<i>Prudential Committee for three years.</i>
CHARLES M. LAMSON, D.D.	REV. W. W. JORDAN.
<i>Vice-President.</i>	ELIJAH HERR, D.D.
D. WILLIS JAMES, ESQ.	CHAS. A. HOPKINS, ESQ.
	WM. H. DAVIS, D.D.
<i>Corresponding Secretaries.</i>	<i>Secretary.</i>
JUDSON SMITH, D.D.	HENRY A. STIMSON, D.D.
CHARLES H. DANIELS, D.D.	<i>Assistant Secretary.</i>
JAMES L. BARTON, D.D.	EDWARD N. PACKARD, D.D.
<i>Treasurer.</i>	<i>Auditors.</i>
FRANK H. WIGGIN, ESQ.	EDWIN H. BAKER.
<i>Editorial Secretary.</i>	ELISHA R. BROWN.
ELNATHAN E. STRONG, D.D.	HENRY E. COBB.

Adjournment was taken until 7.30 P.M.

THURSDAY EVENING.

Vice-President James took the chair at 7.30 o'clock.

The Scripture was read by Rev. A. M. Hyde. Prayer was offered by Rev. J. C. Cromer. Addresses were made by President J. B. Angell, LL.D., Rev. George E. White, of Marsovan, Rev. George P. Knapp, of Bitlis, and Rev. C. M. Lamson, D.D., President of the Board.

Adjournment was taken to nine o'clock to-morrow.

FRIDAY.

President Lamson took the chair at nine o'clock. Prayer was offered by Rev. E. S. Carr, and a hymn was sung.

Excuses for non-attendance at the meeting were presented from the following corporate members: Messrs. Asher Anderson, J. F. Anderson, F. D. Ayer, John L. Barry, Smith Baker, E. R. Brown, J. W. Bradbury, W. M. Barbour, A. H. Bradford, F. T. Bayley, S. A. Beckwith, E. H. Baker, C. H. Bull, A. J. F. Behrends, E. C. Barnard, S. C. Bartlett, T. J. Borden, J. C. Berry, W. G. Ballantine, S. L. Blake, A. W. Benedict, W. R. Burnham, G. N. Boardman, S. E. Baldwin, J. E. Brown, D. J. Brewer, Henry Blodget, C. R. Brown, C. C. Burr, H. S. Bliss, F. W. Baldwin, F. W. Carpenter, E. W. Chapin, T. Y. Crowell, A. Z. Conrad, S. B. Capen, C. H. Case, Franklin Carter, C. V. Coffin, T. E. Clapp, DeWitt S. Clark, F. E. Clark, J. W. Cooper, L. H. Cobb, Wm. F. Day, A. E. Dunning, S. C. Darling, W. V. W. Davis, John DePeu, W. H. Davis, J. G. Davenport, W. F. Day, Nelson Dingley, G. H. Eaton, W. P. Ellison, Z. Stiles Ely, Ralph Emerson, E. C. Ewing, F. A. Ferris, E. P. Flint, Walter Frear, Henry Fairbanks, G. P. Fisher, Fred. Fosdick, J. H. Fairchild, J. B. Gregg, A. L. Gillett, W. W. Gist, W. E. Griffiths, E. P. Goodwin, Edward Hawes, L. A. Hyde, C. A. Hyde, C. A. Hopkins, F. S. Hatch, S. E. Herrick, J. C. Holbrook, A. H. Heath, F. S. Hayden, S. H. Howe, Cyrus Hamlin, W. E. Hale, G. E. Hall, J. M. W. Hall, A. W. Hazen, Elijah Horr, S. J. Humphrey, C. H. Hulburd, Samuel Johnson, C. E. Jefferson, W. W. Jordan, J. D.

Kingsbury, E. P. Kimball, Aaron Kimball, J. H. Lyon, Arthur Little, P. W. Lyman, G. E. Lovejoy, W. A. Mahoney, George Mooar, J. A. MacColl, E. H. Merrell, F. B. Makepeace, E. W. Marsh, Alex. McGregor, Alexander McKenzie, J. J. McWilliams, W. H. McLane, H. M. Moore, E. F. Morris, T. B. McLeod, G. C. Moses, W. H. Nichols, A. J. Newton, C. R. Palmer, W. E. Park, W. B. Plunkett, A. H. Plumb, C. P. Pierce, A. E. P. Perkins, W. L. Phillips, Llewellyn Pratt, S. B. L. Penrose, A. F. Pierce, G. W. Phillips, W. A. Robinson, L. S. Rowland, E. A. Reed, C. H. Richards, Geo. H. Rust, N. Shipman, G. B. Stevens, G. E. Street, C. M. Southgate, E. A. Stevens, E. C. Smyth, M. E. Strieby, G. M. Sykes, W. S. Smart, Elijah Swift, Newman Smyth, Willard Scott, Elbridge Torrey, G. A. Tewksbury, G. E. Tucker, C. F. Thompson, Reuen Thomas, J. H. Twichell, Thomas Todd, Samuel Usher, J. G. Vose, S. H. Virgin, L. D. Warner, J. H. Washburn, E. B. Webb, G. M. Woodruff, F. P. Woodbury, G. L. Weed, E. M. Williams, W. H. Willcox, W. H. Woodwell, A. H. Wellman, J. W. Wellman, E. Whittlesey, Thomas Weston, A. L. Wiliston, W. E. Wolcott, C. D. Wood, H. E. Cobb.

Addresses were made by Rev. James L. Fowle of Casarea, Turkey, Rev. H. C. Haskell, D.D., of Samokov, Bulgaria, Rev. L. S. Crawford, of Trebizond, Rev. R. M. Cole, of Bitlis, Rev. Alex. MacLachlan, of Smyrna, Rev. Thomas S. Smith, of Ceylon, Rev. Richard Winsor, of Sirur, India, and Rev. T. B. Hyde, President of the Canadian Congregational Foreign Missionary Society.

The Business Committee reported through Rev. J. W. Bixler the following resolution, which was adopted:—

Resolved, That the Board hereby expresses its grateful appreciation of the hearty welcome extended to it by the Congregational and other churches of Grand Rapids, and their gracious hospitality, and the ample provision made to meet any need of the great meeting; of the efficient service of committees, ushers, and musicians; of the sermon of Rev. R. R. Meredith, D.D., which we request for publication; of the enterprise of the local papers in furnishing full reports of the meeting, and of the special privileges afforded by the railroads.

The Business Committee also offered the following, which was adopted:—

Resolution.—Realizing that the world's redemption rests largely with those who are in our Sunday schools, and that their interest in its evangelization depends in great measure upon the training they there receive, this Board regards it as desirable that opportunity be given in our Sunday schools for the study of specific mission fields, in order that our scholars may become acquainted with, and interested in, the modern acts of the Apostles. That this may be brought about it is hereby suggested that the Prudential Committee be requested to confer with other denominational and interdenominational societies, and with the Congregational Sunday-school and Publishing Society, to secure, if possible, the introduction of systematic mission studies in the regular Sunday-school publications of our denomination.

A response to the vote of thanks was made by Rev. Dan. F. Bradley, D.D., of Grand Rapids, Mich., to which the President replied.

The Minutes of the session were read, and these and the Minutes as read from day to day were approved.

Prayer was offered by Rev. R. R. Meredith, D.D.

The hymn, "Blest be the tie that binds," was sung, and adjournment was taken to the next Annual Meeting, in Providence, R. I., the first or second Tuesday (as the Prudential Committee may determine) in October, 1899.

REPORT OF THE COMMITTEE OF FIFTEEN.

THE Committee of Fifteen, to whom was submitted the paper presented by Mr. Hall in behalf of the Prudential Committee at the last Annual Meeting of the Board, would present the following report:—

Your Committee recognized the broad scope and vital importance of the questions suggested by the paper which has been submitted to its consideration. The inquiry which we are thus directed to undertake comprehends practically the working plans and policy of the Board in the conduct of its missions. The Prudential Committee, under a deep sense of their responsibility, have virtually invited us to inquire into, and to offer suggestions with regard to, all departments of the work of the Board. Your Committee, in a desire to respond to this admirable appeal of the administration of the Board, held a meeting soon after the adjournment of the Board and appointed several sub-committees to gather information and to report concerning different branches of the comprehensive inquiry thus intrusted to us.

These sub-committees, at a later meeting of the Committee, submitted to the whole Committee the results of their inquiries, and after consideration and discussion the following conclusions are adopted in this final report of your Committee, and are now commended by them to the further consideration of the Board and its constituency.

The work of the Board is shown comprehensively by the following statistics, as per Annual Report of 1896-7:—

Number of missions, 20; mission stations, 102; churches, 470; preaching places, 1,501; missionaries, 543; native helpers, 2,956; common schools, 1,049; higher schools, 115; theological seminaries, 17. Receipts of Board for year ending Aug. 31, 1897, \$642,781.07. Proportion of funds used in educational to other work, so far as the two can be separated in any calculations, about 30 per cent.

Your Committee have kept steadily in mind these main questions in their inquiries concerning this comprehensive work of the Board: 1. Has the time come for its abridgment in any particular? 2. Should there be any modification of any department of the work of the Board either in methods or in the proportions of the money and effort given to it? 3. Are there any new suggestions of practical value which may be offered for the better maintenance and increase of the work of the Board?

I. THE WORK OF THE BOARD IN PAPAL LANDS.

One of the subjects specifically referred to your Committee relates to the missions of the Board in Papal Lands. Would it be wise to recommend now any change in the proportion of effort spent in this direction, or any policy looking to such a final abandonment of this work? Your Committee are well aware of the fact that to many of the most intelligent supporters of the Board Papal Lands seem a doubtful field for foreign missionary work. Devout Protestant scholars cherish the hope that the next reformation may be a peaceable one, wrought by the Spirit from within the Roman Catholic Church; and they think that the present attitude of Protestantism toward that great communion of believers should be one of expectant waiting upon Providence rather than of missionary propagandism. While admitting the weight of these considerations, your Committee would call attention to the fact that our missions at present in Papal Lands are already reduced to small dimen-

sions, and that as they are now conducted they are not carried on in any spirit or method of antagonism to Roman Catholicism, but that they serve rather as an evangelistic and educational leaven, which may prove a needed and salutary element in the larger providential development of Papal Lands. The time may come in the future when our work in this direction, without sacrifice of past effort, may be brought to a close; but we are of the opinion that the withdrawal now of our few faithful laborers, who for long years have been representing the best influences of Protestantism in Papal Lands, would not be expedient. Our missionary school at San Sebastian, Spain, has withdrawn during the war to the French border; but it is still doing its quiet educational work, and its maintenance now, even more than hitherto, may be a part of our Christian duty toward Spain. As an evidence of the popular confidence in which this Christian school is held, it may be noted that when, for prudential reasons, this International Institute for Girls was removed to French territory not a single pupil in the boarding department was withdrawn by their Spanish parents. It seems, therefore, to your Committee that the hour which follows the close of the war is peculiarly freighted with responsibility and privileges toward Spain, both from the standpoint of Christian patriotism and national good will, and that any failure to continue with undiminished force the evangelistic and educational work already so auspiciously begun would be certainly interpreted as an indication of indifference or possible bitterness towards this sorrow-laden people.

II. EDUCATIONAL WORK.

Shall a proportionately less amount of the funds of the Board be devoted to educational work?

The evangelistic and educational departments of foreign missionary service are so interlaced and mutually helpful that only in theory can they be entirely separated. If both are Christian in spirit they must continually reinforce each other. The only reason for raising the question above stated is the necessity for retrenchment which the Prudential Committee has had to meet. In time past the educational work of the Board had less money and attention given to it than the evangelistic work. If either must be given a less adequate support, it would appear that the more expensive work should be the first to suffer retrenchment. This is the more evident from the fact that a temporary abridgment of evangelistic work does not involve permanent loss, as such work may easily be expanded when increasing revenues permit its enlargement; while, on the other hand, a temporary retrenchment in educational work might involve a permanent loss, — a loss not easily to be repaired when increased revenues might permit it. Moreover, as the work of the Board becomes permanent, it would seem that the proportion of expense between these two departments might naturally be reversed, naturally the educational work requiring increasing service. At first the preaching of the gospel claims chief place; then from among converts choice spirits are selected to put in training as native helpers. They in turn become evangelists, and those won by their preaching enter the schools and colleges, and so the work increases and multiplies. In our judgment, the Christian college and divinity school, with the literature which they naturally produce, are the last forms of helpfulness to be withdrawn. These the native converts cannot provide or continue unaided. Without these the piety of any people will soon become superficial, emotional, and tainted with fanaticism. Contact with the Christian world at large and the church of all ages must be maintained by our scholars and authors, and is indispensable to the highest efficiency of our missionary service.

The particular mission of our denomination is not so much to lay stress upon church government; rather it puts the emphasis upon a learned ministry and an intelligent laity. The application of the law of love to ethical and social questions, the advocacy of needed reforms and a high ideal of stewardship have ever had emphasis by the churches of the Pilgrims and the Puritans, and what we have found to be such a priceless inheritance for ourselves, we are commissioned to carry to all peoples.

Native churches may become self-supporting, self-governed and self-taught; but we cannot conceive of them as not requiring from without for many years the stimulating and refreshing streams which have their chief sources of supply in the springs of a pure literature and an exacting Biblical scholarship. Skepticism, formalism, and pharisaism can thus best be resisted. The deepest piety and the most arduous self-sacrifice have come from these schools of the prophets.

Until the funds devoted to evangelistic work have become less than those given to Christian education we are therefore of the opinion that the question submitted to us by the paper of the Prudential Committee should be answered by an emphatic negative.

III. SELF-SUPPORT IN MISSIONS.

It should be borne in mind as we consider this question that it is by no means one of recent origin. The paper from the Prudential Committee does not present a new problem when it suggests a consideration of this matter. For more than a generation it has been prominent in almost all general discussions of missionary work. In the Conference on Missions held at Liverpool as early as 1860, the subject was fully treated, as it has been at many similar conferences since. It has also occupied a leading place in the abundant and masterly literature of Christian missions.

The Rev. C. H. Wheeler, of Harpoot, a man of noble enthusiasm as he was, gave an impetus to the movement by his book (1868), *Ten Years on the Euphrates*, in which he dwelt at length upon the apostolic method of sustaining missionary operations. We recounted his own successful experience in following the example of the Apostles. His favorite maxim was, that "no Christian man or woman, however poor, should be denied the privilege of Christian giving."

At the Shanghai Conference in 1877 Mr. Baldwin, of the M. E. Church, said in reference to self-support, "It is beyond dispute that only in this way can a genuine native church be developed." If dependence on foreign aid is encouraged, a church may be expected to disintegrate, "when once the flow of the silver stream is checked."

Secretary Clark, in 1884, read one of his stimulating papers to the Board in Columbus, on "Self-Support of Native Churches," in which he reached the sagacious and positive conclusion that "Christianity can only prevail over the hundreds of millions of the unevangelized as it develops self-supporting Christian institutions, and gathers allies and momentum from the regions passed over."

At the important Centenary Conference in London in 1888 there was no dissent from the proposition that "the native churches ought to become self-supporting at the earliest practicable moment." Two years later, at the Shanghai Conference, it was agreed that "As converts increase, the number of those eating foreign rice should decrease. This ought to be an axiom."

At the third conference of officers and representatives of Foreign Mission Boards, held in New York in 1895, Dr. Judson Smith presented an elaborate report on the subject before us, accompanied by tables of statistics—the fullest that had

ever been collected. This was followed by an extended discussion, and a re-commitment of the entire matter to the committee, of which Dr. Smith was the chairman. They reported again the following year, and the conference passed the recommendation "That each Board be requested to adopt a rule whereby each Christian community shall bear a definite share of its proper congregational and school expenses." In 1897 Dr. Smith reported again to the Conference. And in January of the present year another report was made to the same Conference advising correspondence "looking to a further study and application of the principles and methods of self-support;" also concluding that "The subject of self-support is of such importance that we request an entire day be given to its consideration in the approaching Ecumenical Missionary Conference."

The general survey we have made of the history and the literature of "Self-Support in Missions" leaves no shadow of doubt in our minds that it is the only wise policy. At the same time it has shown us that it is a method beset with difficulties, and one which cannot be applied with the same rigidity to all fields. There is need of much knowledge, as well as clear discernment, in its use.

Our survey also makes it evident that all Mission Boards are feeling their way along in this direction. The aim to lead native churches to maintain themselves holds a foremost place in all their operations. The Missionary societies, great and small, as a rule, are heartily committed to this line of action. And it is gratifying to know that our own American Board stands in the front rank as to this essential principle. While our church polity is that of self-government, it also favors, if it does not imply, self-maintenance. Of this truth those who are at the helm of the Board are well aware, and they have been guiding their staunch old ship toward this haven these many years. That they will hold their course steadfastly in this direction, though here and there adverse winds may compel them to tack, we have no doubt. But the method of self-support is one to be *gradually* applied to our mission churches. Any too sudden withdrawal of aid or too radical insistence upon self-support might bring loss instead of gain to foreign missions. We commend our missionaries for the efforts which they are steadily making towards this goal. We do not think that in any of our missions a complete change of policy in this respect would at present be desirable.

We append the following statistics, which show how far the movement towards self-support has already gone in our missionary fields.

There are sixteen self-supporting churches in the Eastern Turkey Mission. There are a few in both Western and Central Turkey; also some in the Marathi Mission. In the Madura Mission all the thirty-eight churches are self-supporting. The same is true of the eighteen in the Ceylon Mission, and of the twenty-two in the Zulu Mission. In Japan about forty churches maintain themselves. Several in China do this, likewise. In Japan, indeed, the churches have been largely independent from the first.

The contributions for their own support by native churches advanced from \$5,000 to over \$100,000 during the thirty years previous to 1894. (See Annual Report of the Board, 1894, p. xxiv.)

IV. CLOSER SUPERVISION OF MISSIONS BY VISITING DEPUTATIONS.

Your Committee would report in favor of more frequent visitation of our mission fields in the A. B. C. F. M. Having conferred with missionaries from the field, the officers of the Board itself, and those from other denominations, and having received

communications from representative men in India, Japan, etc., the Committee bases this favorable judgment upon the following grounds:—

1. The advantage of such personal visitation to the missions of the Board in the way of Christian fellowship and counsel in matters of judgment. The touch of home which a deputation brings with it to the isolated workers in the foreign field is of great inspirational value in the intellectual and social life of the mission as in its spiritual reënforcement; this phase of value cannot be overestimated in considering such a question. For all questions of policy, of adjustment to changed conditions, the harmonizing of differences, and the questions of enlargement or reduction of work in evangelistic and educational lines, the presence and judgment of such a deputation are worth much to the local administration, and even more to the governing boards at home.

We find a growing disposition to recognize this need in all branches of missionary work. The Methodist Church keeps one or more bishops upon the foreign field all the time, and other denominations find this personal supervision increasingly indispensable.

2. The advantages of such a deputation to the home councils of the Board are self-evident, for a personal visit reveals *atmosphere* and *temperature* which the statistics of annual reports and budgets can never register, and so the home office gets *impressions* of policies and work and workers which are oftentimes as essential to successful administration as tabulated facts. Besides, the problems of a mission cannot always be written out, but an eyewitness from the outside can bring the multiform factors into their right and relative places, and so give a larger fairness to the settlement of difficult questions. Invaluable upon the Prudential Committee is the presence of those who have seen the field and met the workers.

3. Moreover, such deputations, in their official reports to the Board itself and the churches at large, arouse great public interest and attention in the special fields of their visit. The curiosity and interest in the report and addresses of the recent Deputation to Japan is a case in point. Such methods of creating and popularizing missionary enthusiasm are both educational and widely remunerative to the treasury of the Board, and are worth much more than their cost in these ways of increased intelligence and popular interest.

4. We come now to the method of choosing such visiting delegations. It is imperative that they be spiritually sympathetic and clear headed, and as widely representative as possible, both of the administration of the Board and of the churches. Their selection must be guarded from all favoritism and dictated by no prejudgments in the questions committed to their study, and would wisely be made, we think, from the executive staff of the Board, such as one of the secretaries, and from the churches, including both laymen and pastors.

5. The frequency of such deputations will be conditioned largely by the special demands upon this foreign field. But your Committee express the hope that their policy of closer personal supervision may not only become established in the administration of the Board, but that as soon as the funds at its command will warrant, this policy of visitation may become systematic and regular, so that each and every one of our mission fields, within certain periods of time, may receive the cheer and counsel of the home churches and the Board itself, through those chosen representatives of its love and care.

V. SYSTEMATIC FINANCIAL SUPPORT OF THE BOARD.

For several years past contributions to the American Board have fallen off. It is useless to discuss the reasons for this, for which there is no remedy—reasons such as hard times, pressure of other claims, indifference, lack of spiritual life, etc. One cause we may hope to remove, namely, lack of interest in Foreign Missions, usually due to ignorance of them. So the great question is, How can we reach all the churches and all their members? This can be done best through the pastors; but they have a right to expect the Corporate Members to lead in the campaign of education. In order to secure more active Corporate Members it may be well in future appointments to ascertain if the proposed member is able and willing to devote a portion of his time and influence to the work of the Board. We regard also as invaluable the thorough, systematic training of our theological students in the literature and work of all our mission fields. For the churches it may be said that wherever they are given full information and understanding of the work they are ready to respond. Indeed, the growth and prosperity of the churches is proportionate to the interest they take in missions—proportionate, that is, to their obedience to Christ's command to "make disciples of all the nations." It is now a fact beyond dispute that to give the best life and growth to a church it is necessary to interest it in missions. Another duty of our churches which needs emphasis is loyalty to our denominational work. This work should come first; yet some churches are so liberal in aiding alien enterprises that they have little or nothing left for our own special work. Some pastors also will admit to their pulpits so many pleaders for outside causes that their people's sympathy and helpfulness are drained dry before our own work has received its due. We may sometime need more denominational concentration in our church contributions. For present needs we can suggest no better plan than that proposed by the Prudential Committee and their district coöperating committees—that is, to divide all the churches in each district into convenient groups, assigning each group to a sub-committee of Corporate Members, with assistance from others who are interested. These will make it their duty to see that every church is thoroughly informed and canvassed. It is hoped that every Corporate Member will do his duty, and that an intelligent report will come from every church in our denomination. We would suggest that from some authoritative source a request, accompanied by a stirring appeal, be made to each pastor, asking him to state the minimum amount which his church may be expected to contribute the current year. Such a statement at the beginning of each year would help in making appropriations, and such a request would make every church face the question and answer in some way. It should be the duty of Corporate Members to keep the claims and work of Foreign Missions constantly before the churches by having the Board properly represented at all church conferences in their respective districts, and also by the circulation of missionary literature.

Local missionary associations, auxiliary to the American Board, have been useful in the past and may be worthy of trial again. We are told that before the advent of the Woman's Board of Missions there were about nine hundred such societies consisting of men only, with about six thousand individual solicitors, who made it their business to canvass every member of the church and congregation. Is there not room for such a society now in every parish? We fear that the Woman's Board does not reach the mass of men who are able to give and should give much. Woman's work, however large, should not release men of their work, however small. This whole subject is of such paramount interest and importance

that we suggest a sufficient opportunity should be given at this or the next Annual Meeting of the Board for its full, earnest, and prayerful consideration and discussion by the Corporate Members, at such time as will secure the fullest attendance.

The paper submitted to us by the Prudential Committee is so broad in its scope and so frank in courting inquiry that we have felt that any question pertaining to the practical conduct and efficiency of the Board falls within the limits of our investigation, and consequently we have diligently sought suggestions from all quarters. That we have been able to learn of no defects requiring radical remedy in the practical conduct of the Board, although holding ourselves open to all possible information, is itself a tribute to the wisdom of the present administration of the Board.

Among the points which we have made in our answers to the questions specifically referred to us, we would lay emphasis upon the following:—

1. The systematic effort to increase the contributing constituency of the Board. We should aim not simply to obtain more gifts from those already contributing, or special donations for special emergencies, but to make the contributing constituency of the Board more equal to the entire extent of our Congregational area. For this purpose we would emphasize the recommendation that every pastor and church be urged to indicate at the beginning of the financial year of the Board the minimum amount, at least, which his church may be expected to contribute.

2. We would also lay stress upon the desirability of the election and organization of Corporate Members within specified districts for more systematic efforts in support of the Board.

Other suggestions have been laid before us relative to a closer relationship and acquaintance between the missionaries and their work in the field, and the home churches. Besides the official visitations of the missions which are to be at times recommended, it is highly to be desired that leading men of light and learning from our churches and educational institutions should be encouraged to take in some missionary fields in their travels. With the present facile means of communication around the world, such intercourse is becoming less difficult, and in many ways is mutually stimulating and helpful.

The question has been raised in some quarters whether more varied and hence more efficient use might not be made of missionaries on their return at periodic times from their fields of labor. It has been suggested as an experiment worth trying whether a limited home field might be assigned for a limited period of time to a returned missionary, with the expectation that, in consultation with the pastors of the churches in a given locality, he might cultivate that field for missionary purposes not only by making public addresses, but by personal effort and acquaintance in a pastoral way. Without going so far as to adopt this suggestion as a definite recommendation, your committee would suggest it to the Prudential Committee as a possible method which might be tried as an experiment in some locality.

In concluding their inquiries your Committee would express their increased sense of the importance to the kingdom of God in all lands of the work which this Board maintains. Christian work in any land now is work for righteousness' sake in all lands. It is more than ever one world now in which we live. Interest in foreign missions is sharing in the patriotism of the better country throughout the whole world. War and peace only emphasize the need of this higher world-wide patriotism, and the providences of God which open a new era before our own country

bring to our Christianity still larger opportunity, and render more imperial our supreme obligation of giving the gospel to the world.

Newman Smyth, *Chairman*, William Hayes Ward, C. M. Southgate, Erastus L. Cozad, C. R. Thompson, E. R. Burpee, E. W. Blatchford, William H. Davis, A. W. Hazen, F. S. Fitch, E. D. Smith, James B. Gregg, George R. Merrill.

I have been providentially prevented from taking any part in the discussions by the Committee whose report has been sent to me, but I have read the report carefully and repeatedly, and am glad to express my unqualified approval of it. It seems to me wise, candid, comprehensive—in all respects an admirable paper.

Richard S. Storrs.

September 13, 1898.

Reports of other Committees will appear in the Annual Report.